

THE  
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MEMOIR OF MR. GEORGE NATHANIEL  
PARNELL.

THE records of Christian biography are instructive and consolatory. In every station of life, and every sphere of useful and holy exertion, the gospel is honoured by the living excellencies and benevolent zeal of the true and consistent disciples of Christ. The influence of character is power of a high order, when employed in the cause of truth and piety. Let that influence be withdrawn by the sad and sickening separation of death; its indirect and remote efficacy may still be perpetuated by faithful memorials. What a rich treasure of facts and demonstrations, proving the inestimable value of the gospel in life and in death, does the Christian church possess! There are states of mind in the consciousness of every believer, when the simplest narrative, illustrating the preciousness of the Redeemer's love, in the chamber of sickness and in the prospect of eternity, is of more worth, than all the abstract arguments which the most powerful reasoning may have produced. The following relation will, we are persuaded, be perused with high and hallowed satisfaction. It has been composed by a near and beloved relative of the deceased;\* is a most faithful and interesting record of the Christian character of one, little known in the public walk of the church or the world, but highly esteemed wherever he was known,

for his sterling integrity, his unassuming piety, his respectable attainments, and his uniform consistency. Few death-beds have exhibited more acute sufferings, or more exemplary patience; and few records of dying experience, are richer in the illustration of all that is precious and holy in the gospel of God our Saviour. There is much that is adapted to instruct and impress and elevate the mind in the perusal of such a memorial; and, above all, it presents an additional confirmation of the truth and divinity of the gospel, as the safest guide through the wilderness of this world, and the only source of hope and consolation in the prospect of immortality.

The subject of this memoir was born July the 5th, 1793. He was the youngest son of *Mr. Thomas Parnell of Canterbury*, a man well known in that city as a tradesman as well as a Christian, who eminently adorned the profession he made. Being the child of believing parents, he was early taught the first principles of religion; and the seed sown with many prayers, was received into good ground, and sprang up in after life to the praise and glory of God. As a child he was obedient and docile, yet notwithstanding the amiable qualities which so richly adorned his character, it was not clearly ascertained by his anxious parents, that he had experienced a change of heart till a subsequent period of life. At the age of sixteen, he was called to lose his revered father,

\* For these introductory remarks we are indebted to the pen of Rev. Joseph Fletcher, of Stepney.

who, previous to that mournful event had been very solicitous for the eternal welfare of all his children. From their earliest infancy it had been his first care, to impress upon their minds the importance of regarding supremely those things which were connected with their everlasting peace; but that solicitude was increased, when he felt that he was soon to leave them. He particularly requested them not to suffer a day to pass, without fervently praying for the renewing influences of the Holy Spirit; and that conversation was blessed to the conversion of his son, who often referred to that period, observing that although at first he engaged merely from a compliance with the wish of his father, yet he soon found his own desires powerfully excited; and he had reason to believe, from that time he was made a partaker of the grace of God. Soon after the death of his father, he turned his attention to the study of music, a science to which he was enthusiastically attached, but had always received a check from his parents, who feared it might be the source of evil, by leading him into company of an injurious tendency; but he was enabled to set the Lord always before him, so that he escaped those evils to which his profession exposed him, and pursued his professional studies with advantage and success. In April 1819, he removed to London; and from that period to his death, continued to engage himself in that department of instruction to which his inclination so strongly prompted him. He might indeed be said, from year to year, "to hold the even tenor of his way;" he was remarkable for retiring within himself; to any with whom he could sympathize, he appeared open and communicative, but to others his manners had an air of

reserve that was in danger of misinterpretation. Still he possessed an exquisite sensibility, whilst the powers of his mind were strong and vigorous. There were two prominent features in his character; he carefully redeemed the time, so mindful was he to improve every moment, that he scarcely allowed himself to enjoy any recreation. He seldom sat down to a meal, without placing a book on the table suited to the time of the day. At breakfast it was his constant rule to read the Bible, of which he was a daily and a diligent student; and like Timothy, might be said, "from a child to have known the Holy Scriptures." On retiring from the company of a friend, he would write down any part of the conversation which had particularly arrested his attention, and has been heard to remark that he derived considerable benefit from this practice. He possessed an intense thirst for knowledge; and to gain improvement from every passing scene, was one of the principal engagements of his life: but there were two points of knowledge, to the obtaining of which, with him, every thing else was subservient—the knowledge of *himself* and of *Christ crucified*. A more enlarged acquaintance with his own heart, and with Him whom his soul loved, was what he ardently longed to attain; and to this end, he highly esteemed the means of grace, much valuing the more social weekly services of the sanctuary, and often regretting that the claims of business prevented his constant attendance. He was also remarkable for his punctuality in engagements; and for preserving strict integrity in all his concerns. It was one of his favourite maxims that "a Christian ought to be recognized more by his conduct, than his profession," and deeply



was his spirit wounded, when those who called themselves by that sacred name, acted in a manner that caused the enemy of religion to speak reproachfully. In delineating this part of his character, the writer is reminded of another, which those who had the most frequent opportunities of being in his society can best testify. He was distinguished by the eminent decision with which he maintained his Christian character. He was often called from his engagements in life to mix with the world, and to associate with those whose principles and feelings were uncongenial with his own; but although cautious of introducing religious topics, where it would expose the subject to ridicule; yet, by the tenor of his conduct, the occasional hints that he would drop, and the check which he would invariably give to every thing improper, his principles were soon known; and his character, even in the common walks of life, became marked and decided. He was likewise very particular in his observance of the Sabbath; he loved it, and often exclaimed,—

“Day of all the week the best,  
Emblem of eternal rest!”

In the September of 1817, he was baptized, and joined the church meeting in *Old Ford, Middlesex*, under the pastoral care of *Dr. Newman*, in which he continued till the period of his death. In August 1828, he suffered from a cold, which produced inflammation of the lungs; and although he partially recovered from that indisposition, yet symptoms of asthma, and a diseased state of the liver, were apprehended by his medical attendants. He had felt his strength gradually declining for twelve months previous to the inflammatory attack, but could not be prevailed upon to think himself in

any danger. A distressing cough, to which he had been long subject, was now making inroads on his constitution; his strength rapidly decreased; and when he became sensible that his “outward man was decaying,” he said, with the utmost composure, “Well, I must set my house in order; but as it respects the state of my mind, all is well: no man ever retired from business, after realizing a fortune, with half the pleasure that I do from the world.” It was observed, that to him the world had never been embittered. “No,” said he, “mine has been a flowery path, strewn with roses, here and there a thorn; but sin has embittered this life; I shall soon have done with evil tempers and passions, for I shall be near and like my God.” In conversation with a Christian minister, he said, “My experience is that of venturing, and dependance; I ventured on Christ when I first believed, and I am obliged to venture still, but I can’t make the plunge, for I know in whom I have believed, &c.” He often exclaimed under the pressure of great weakness, “I am a bruised reed, but He will not break me.” He found much consolation in ejaculatory prayer, and frequently broke out in petitions aloud. “Thou art my portion, saith my soul, therefore will I hope in thee.” “Though I walk through the valley of the shadow of death, I will fear no evil,” &c. To many of those who approached him he said, “Give all diligence to make your calling and election sure;” and with a force and energy peculiarly his own, he would say, “Shall I meet you in Heaven?—See that you fail not of the grace of God; there are many ways of falling short: be not deceived.” At one time, distressed with his cough, he exclaimed, “Pure are the joys above

the skies, and all the region peace ;” there will be no chilling damps to impair the lungs, but all will be perfect.” “What a change will be experienced in Heaven ! How great the difference between the present state of weakness, and when the disembodied spirit shall bow before the throne of God ! There is no resemblance but in the spirituality of feeling that is now enjoyed !” On another occasion, when several of his nearest friends and relatives were surrounding his bed, it was observed, “You have the satisfaction of being attended by those who are dear to you.” “Yes,” he replied, “but I shall soon be in very different society ; this poor body will be encircled by the dead, but the spirit I trust by the perfected just.” He was exceedingly cheered by a friend remarking, how much his confidence in the gospel had been established, by the consolations imparted to him in the prospect of eternity : he exclaimed, “Oh if I should do good at my death, and if it should please God to use me as an instrument in confirming the faith of others, how cheering the thought ! I will accept it as a token for good to myself.” To a female relative he said, “family union is very delightful, but it must be supported by a close walk with God ; feelings warp, and partialities deceive, but if the soul be sunk to its proper level, all is right in families, and proper Christian order supported.” It was observed to him, “That it was a great mercy that he had not been ensnared by the allurements of the world.” He replied, “I have often compared myself to a ruffled bird, that having escaped from a cage, prunes its wings with pleasure in solitude. I had this evidence that I was born of God—I never *chose* the society of the world ; but amidst its fascinations,

was happy to retire from its scenes, to hold communion with God and my own heart.” During a season of much pain in the chest, he repeated that verse,

“Why should I complain of want or distress,” &c.

At another time a relative read a hymn written on those words, “I will never leave thee, nor forsake thee.” On her reading the last line, he said, “Enough, O Lord ! thou hast promised never to leave nor forsake thy people ; and thou wilt never leave nor forsake *me* !” When the 63rd of Dr. Watts’s psalms was read, “Oh, said he, that is refreshing, ‘Not travellers in desert lands can pant for water more !’” To a near relative who sat by him during the silent watches of the night, and whose spirits were peculiarly overwhelmed at the prospect of parting with one, so truly dear to her, he said, “You must come to me : recollect, if you do not come to Heaven, you will never see me again, this will be our final parting ; walk carefully, be not worldly minded ; but weep not, you will come to me.” Being asked if his bed was made easy, he answered “Yes, but what is still better, underneath are the everlasting arms.” When that hymn was read—

“Till we arrive in perfect bliss,  
Where pleasure in perfection is !”

“Yes,” he exclaimed, “There will be no more weakness or pain, for the former things shall be done away ? You see the vanity of all things here below, nothing now, remains of any value to me, but what is spiritual.” A friend said, “you are still *waiting* ?” “Yes,” he replied, “You have just expressed my experience, I am waiting for the coming of our Lord Jesus Christ !” To a young friend, “Mind you attend to the concerns



of your soul while you are in health; sickness is not the time for reflecting; I cannot think now. Let me entreat you as a dying friend, never to suffer a day to pass from this time, without fervent prayer for complete renovation of mind." On that part of the book of Revelation being read, where the redeemed are singing a new song, he said, "O how I long to join them; I shall never again tread the earthly palace of my God; but when I reach the heavenly temple, I shall not envy those who are worshipping below!" Frequently he exclaimed,—

"The pains, the groans, the dying strife,  
Shall but restore my soul to life."

Towards the closing scene of life, he expressed an intense desire to depart, "Come Lord Jesus, come quickly;" but immediately checking what might appear impatient, "In thine own time, O Lord, thy time is the best." Speaking of the weakness and frailty of man he said, "but thanks be unto God, who always causeth us to triumph in Christ." To a friend who expressed a hope that he enjoyed a large measure of the consolations of the gospel, he replied, "Yes, and I speak it to the honour of God, that I have received my richest seasons of comfort in times of the deepest depression and weakness." A few days before his departure, he appeared to be engaged in prayer; an individual silently approached his bed, and heard him distinctly addressing the Holy Spirit, "Blessed spirit, thou unerring guide, conduct me safe to Heaven! Thou wilt guide me safely through!" On the Sabbath he said more than once, "O Lord what wait I for, my hope is in thee. Oh how wicked would it be in me to complain! What are my sufferings compared with what that Just One suffered on my account! O that my faith and pa-

tience may hold out unto the end!" The 12th of Isaiah being read, he interrupted by saying, "In that day I shall praise Him." A hope was expressed that he still enjoyed the presence of God, he feebly answered, "Yes; I have not the vivid enjoyment I had; but I have a stronger faith, and am enabled to cast myself entirely on his faithfulness, and do believe that he who hath begun, will carry on and complete the work for ever!" A short time previous to his departure, on being asked what had occupied his attention, he replied, "he had been engaged in prayer and thanksgiving." To the question, what was the subject of his thanksgiving, he answered, "For the mercies with which I am surrounded, and for the bright anticipations of the future!"

It was observed, "How painful it was to see him suffer, and how gladly we would share it with him, if it were possible." He answered, "Recollect mine will be the joy; therefore I ought now to endure the pain." Seeing his brother and sister, he raised his trembling hand, and prayed, "Bless, O bless them with temporals and spirituals, for all the affection, and kindness they have shewed me." His brother said, "How gladly we would bear that cough for you, if it were possible." He replied, pointing his finger upward, "I have a High Priest who is touched with the feeling of my infirmities, and He is not unmindful of me, in my present state of weakness and suffering." His brother observed, "That it was very trying, but it would soon be over, and we shall have to endure the same before long, though we shall not enjoy your sympathy." He replied, "Perhaps I may be permitted to sympathize with you above." During the night previous to his departure, his mother said, "I hope you find

Christ precious?" "Yes," he replied, "He is the altogether precious." A relative observed, "He causeth you to lie down in peace." "Yes," said he, raising his hand, "*in perfect peace*, how joyfully shall I receive that message! that blessed change! when will it come!" Suffering much from fever in the head, he said but little for several hours; when he was more composed, it was asked if his faith remained unshaken. He replied, "Quite;" being much troubled to articulate, he raised his head from the pillow, and with great emphasis repeated "*quite!*" He said, "I want no more revealed, enough has been revealed." His brother said, "You are now in the Jordan; and although the waters may appear bitter, yet I hope you find firm footing." "O," said he, "they are not bitter, they are very refreshing!" He then asked, "If it was thought he was dying;" being answered in the affirmative, he said, "He had had so many disappointments, he was afraid to anticipate; but I hope the Lord is not angry with me for being too anxious to depart, I will endeavour to resign myself to his will!" He then requested his brother to read a chapter. He read "he that is holy, let him be holy still;"\* he feebly said, "*too late for alterations then; all is fixed;*" and added, "I have always admired particularly, the three last chapters of that book, I think them very sublime!" After his brother had engaged in prayer, he said, "Thank you, that is very refreshing, come Lord Jesus, come quickly." After a few hours of painful struggle, he breathed out his spirit into the hands of his much loved Redeemer, on the morning of the 22nd of May 1829.

His remains were interred in the burying ground belonging to Old Ford Meeting, on Thursday the 28th, and on the following Sabbath his death was improved in the morning at Stepney, by the *Rev. J. Fletcher*, from Luke vii. 13.; and in the afternoon by his pastor, the *Rev. Dr. Newman*, from words selected by the deceased, Lamentations, iii. 24.

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#### ANTICIPATION OF THE ANNUAL MEETINGS.

WE were just turning our thoughts to the approaching anniversaries, and about to prepare our accustomed salutation of the numerous friends and agents of religious societies, who are drawn together at this season of zealous co-operation and soul-stirring excitement, when the following paper from a respected correspondent came into our hand. It was not prepared for the occasion, and is written less in a congratulatory, than admonitory strain; but the sentiments which it breathes, appear to us so salutary and seasonable, that we willingly withdraw our intended observations, to make room for their insertion, convinced, as we are, that only in proportion as public efforts originate in pious hearts, and are sustained by personal godliness—where missionary zeal is kindled on the altar of private devotion—will the spiritual interests of the agents themselves be secure, and the blessing of the great Head of the Church,—from whom all holy desires, all just counsels, and all good works do proceed,—be found resting on their labours.

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#### ADMONITORY HINTS TO THE AGENTS OF RELIGIOUS SOCIETIES.

THAT it is easier to point out an evil, than to suggest the appropri-

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\* Rev. xxii. 11.



ate remedy—and that both the one and the other may be attended with less difficulty than the actual adoption of the measures proposed—will be readily acknowledged. Nevertheless, at a period when the power of vital religion, as displayed in the experience and practice of its professors, is too generally found to fall very far short of that which the eminent advantages enjoyed would lead us to anticipate, there is an evident propriety in pursuing any inquiry which may lead to the development of the causes of so lamentable a discrepancy. The object of the present paper, therefore, is to invite the serious attention of the readers of this miscellany to the important inquiry, whether some part of the evil complained of will not be found to be connected with the multiplication of active effort?

That active exertion in the cause of religion, should in any manner be found productive of religious declension, is an assertion which at first sight may appear paradoxical, and therefore hard to be established; yet perhaps an attentive investigation of the character and conduct of many who are thus actively engaged, may afford convincing proof of its validity, if not in a direct, yet certainly in a collateral, point of view. It will be readily granted, that there is an inseparable and indissoluble connection between spiritual prosperity, and the diligent observance of certain instituted means: of these, the diligent study of the holy scriptures, prayer, and meditation, are confessedly the most important. It is necessary to this end, that we should search the scriptures as for “hid treasure,” which we can only hope to discover by constant and prayerful investigation, and not by a careless or hasty perusal; they must dwell in us richly, in all spi-

ritual wisdom and understanding. It is not less essential, that in connection with the diligent study of the word of God, we should be found in the constant and persevering exercise of fervent and earnest prayer. It will not suffice to perform this duty in a cold, or a formal, hasty, or negligent manner; but it must constitute the daily food and nourishment of our souls, the source of our purest and most elevated joys, the atmosphere in which we perpetually breathe. Meditation (which may properly include the important duty of self-examination,) is likewise intimately connected with soul prosperity, and is, in the word of God, variously and repeatedly enforced; it is the nurse of experimental piety; it exerts a fostering influence in deepening the power of holy principle, brings the Christian into immediate and solemn converse with God and his own soul; and whilst he feels the omniscient eye, though invisibly, yet really resting upon the inmost recesses of his heart, the pernicious influence of mere outward excitement is withdrawn, and with holy jealousy he is led to search and to try the ground of his confidence. In the exercise of this sublime duty, it has not unfrequently pleased the Holy Spirit (who will be waited and sought for) to take most largely of the things of Christ, and shew them to the soul; and in the stillness of devotional retirement to reveal “the things which eye hath not seen, nor ear heard, and which have not entered into the heart of man to conceive.”

But if it be true that these, in connection with public ordinances, are the only divinely appointed means, in the diligent use of which we are warranted to expect growth in grace, and if it be true, that wherever distinguished excellence has marked the recorded character

of Christians, it has been attributable to their persevering exercise, I would appeal to those who are actively engaged in the various religious institutions of the present day, and especially to those of my Christian sisters, whose assistance and co-operation is so generally afforded in labours of love, whether even in the partial neglect of these things, they can ever hope to attain an elevated standing *here*, or shine forth above as stars of superior magnitude? Perhaps in not a few instances, were domestic and relative duties alone conscientiously performed, the portion of time remaining would appear barely sufficient to meet the requirements of our *own* souls; but when, in addition to these duties, we consider with how many societies and institutions many of us stand connected, to how many committee meetings, secretaryships, and treasurerhips we are called to attend, is it much to be wondered at that the time for domestic duties being occupied by public engagements, and these duties suffered to intrude upon the hours of private devotion, the religion of the heart, thus necessarily deprived of those resources upon which its health and vitality depend, should retrograde, languish, and decay?

I know there is something more gratifying to the natural mind in active exertion, than in the silent, unobserved duties of the closet; there is something very congenial to our inclinations in the pleasurable excitement of united effort; we do not dislike to see our names appearing in connection with benevolent institutions, or collections for Bible and Missionary Societies; perhaps our vanity is sometimes excited and fed by the encomiums which echo around our public meetings, and the eulogiums then pronounced on our active, ardent zeal;

we cannot easily resist the solicitations of others, and especially of our beloved pastors, when they invite our aid, and almost enforce obedience.

It may indeed be said, "that he who watereth others, shall be watered himself;" and while the harvest is so plenteous, and the labourers so few, we must use every exertion, and trust meanwhile that the Lord will not suffer our own souls to wither. Be it remembered, however, that our blessed Redeemer, in the days of his flesh, stood alone amid a whitening harvest, the great, the only efficient labourer; and urgent as the necessity, unspeakable as the benefit might have appeared, though holy and immaculate, *he* was very far from devoting the whole of his time to deeds of foreign benevolence, and ministrations of mercy to others; but dedicated large portions to solitary intercourse with his Heavenly Father. How much more, then, should we, encompassed with sins and infirmities,

Steal from the crowd to haunts untrod,  
And hold communion there with God.

Are we not intruding on the Lord's prerogative, when, for the sake of others, we neglect the means prescribed for our own prosperity and welfare? And are we quite certain, that were a different course pursued, our usefulness would on the whole be lessened, or rather that it would not be greatly increased? Were the standard of our personal piety raised from its present, alas! low degree, by the display of deeper seriousness and spirituality of mind, a greater degree of self-denial and mortification to the world, would not a silent but efficient influence be exerted on the minds of those around us? If the light, insipid, and unprofitable nature of what *should be* Christian



intercourse, may be especially ascribed to the neglect or hasty observance of closet duties, (for how shall he who converses little *with* God and his soul, be prepared to converse *about* him?) by their observance we might justly anticipate the maintenance of spiritual and edifying converse in our families and social circles; and should we not thus become largely instrumental in adorning and recommending the doctrine of God our Saviour?

Let us remember, also, that “the effectual, fervent *prayer* of the righteous availeth *much*,” and perhaps weresome of the many hours devoted to charitable labours, spent amid the secret retirement of the chamber, there pouring out our souls before God, in wrestling, believing supplication, so large an answering blessing would descend, such evident success attend the labours of our beloved ministers, the dissemination of the Scriptures, and scriptural knowledge, and every lawful effort, that we should no longer be constrained to lament over the prevalence of sin and ignorance, or the paucity of efficient labourers, but be enabled to rejoice, both in the peace and prosperity of our own souls, and the abundant increase of our Redeemer’s kingdom.

In the above remarks, I hope I may not for a moment be suspected of undervaluing the importance and necessity of active, zealous, persevering, self-denying exertion;—nevertheless, charity *begins* at home, and if here extended, will not *end* at home. The particular circumstances of each individual must determinè the number and character of active engagements; but surely they should never be so multifarious or laborious, as to preclude the use of those means appointed for the cultivation of our own vineyard; remembering, at the same time, that the word of

God no where pronounces such neglect to be commendable or pardonable, though the good of others be the ground of excuse.

I trust also that I may not be supposed to apply these hints universally; my only desire and prayer is, that, should they meet the eye of any who are ready to admit their force, and who feel them to be applicable,—to *their* benefit, and that of the unworthy writer, they may be abundantly sanctified by the Spirit of all truth.

E. P.

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#### THE MUNSTER BAPTISTS.

(Concluded from p. 143.)

In drawing up the preceding sketch of the commotions at Munster, several evidences of the spirit of the times have come forward to notice, which are worthy of regard. A few of them we will briefly state. Before the reduction of Munster, the emperor *Charles V.* the hero of one of Dr. Robertson’s popular histories, issued a proclamation at Brussels, “that all men and women who should be found infected with the reprobate heresy of the Anabaptists, of what state and condition soever, and all their followers accomplices and abettors, should forfeit life and estate:”—“that all who should be convicted of having taken upon themselves the name of Prophet, Apostle, or Bishop, or had seduced and perverted any to this sect, or re-baptized them, or should continue obstinate in their errors, should suffer death by fire; and all other men who had suffered themselves to be re-baptized, or had privately and knowingly harboured Anabaptists, in case they renounced their evil designs and opinions, and *sincerely repented*, should be so far *favoured* as to die by the sword, and as for the *women*,

they should be only buried alive!" This horrible edict also "commands" all the emperor's "loving subjects" to "inform against all the said Anabaptists, on pain of being punished as favourers, adherents, and accomplices;" promises as a reward one third of their estate on conviction, and forbids any to intercede on their behalf, or offer any petition in their favour!\* How justly is it said, the tender mercies of the wicked are cruel. This edict should never be forgot, in reading the *History of Charles V.*

For a time it was enforced with great severity. Some insurrections had taken place in Holland which excited the government to put many to death who came within the reach of the law, without making any distinction between the most simple and the most criminal. At *Amsterdam*, Peter of Sardam, a teacher among the Anabaptists, was beheaded for being concerned in the insurrection which took place in that city, though he had used his utmost endeavours to hinder it. At *Horn* five were put to death, three men and two women, their crime as expressed in their sentence was, "that they had openly declared that they had been re-baptized." The men were beheaded, the women thrown into the sea with a great stone fastened to their bodies. These executions excited compassion in the people, and made the magistrates, as far as they could, avoid executing the law.

Another edict was issued through Holland in January 1538, and renewed in February, stating, "that none should dare to harbour *David Jorison* (or *George*) and *Mainard van Embden*, (Teachers among the Anabaptists,) on pain of being

hanged at their own door; but that whoever discovered them, should receive a reward of one hundred guilders for each of the aforesaid persons, and forty guilders for any other Anabaptist.

Of this *David Jorison*, or *Joris*, or *George*, (for his name is spelled with all these varieties) it may be agreeable to our readers to have a short account. He published a book, said to be very presumptuous and enthusiastical, but also asserted to be dark and perplexed, so that probably the truth is, it would do no great injury; and finding that his efforts to increase his party were ineffectual, he went to *Basil*, settled there in the character of an expelled protestant, changed his name, was called *John van Brugg*, bought an estate, lived like a private gentleman, visited the best families in the neighbourhood, attended the Protestant worship, was bountiful to the poor, obedient to the magistrates, and stood high in general estimation as a man of the first respectability. After living at *Basil* eleven years, he died in the year 1556. Some suspicions had arisen that he was a *heretic*, but the affair slept till 1559, when the magistrates ordered his house to be searched, and his papers to be examined; when finding that *John von Brugg* was *David Joris*, he was condemned, and the city executioner was ordered to dig up his body, and bring it to the place where criminals were put to death, and to burn his remains, his book, and his picture in the fire!

It is a difficult matter to find a man's true character from his enemies. In the present case grievous things are laid to the charge of *David Joris*. His mother was executed soon after the publication of the last mentioned edict in 1538; and when questioned con-

\* Brandt's History, vol. i. p. 68, 69.



cerning her son, she said, "that he led a very godly life, aiming at nothing but a humble imitation of his Lord, and doing no evil to any one." And one of *Joris*, or *George's* friends and followers, whose name was *Jorian Ketel*, who was imprisoned and tortured, and afterwards beheaded, said, that "*David George* had taught him nothing but good; namely, the word of God, and confirmed to him all his doctrines from the divine writings, and taught him how to slay the old man with its evil desires." On the scaffold he testified his own faith in God and in Christ, and also witnessed the same concerning the faith of *David George*, and declared, that he was willing to seal his testimony with his blood. These are, to say the least, strong circumstances in *George's* favour, and at the time they made a strong impression.\*

In October 1538, our king Henry VIII, wrote to the *Elector of Saxony* and requested that *Melancthon* and some other men of talent and reputation might be sent to England to assist in promoting "the glory of Christ," and other good things. About this time a poor Anabaptist happened to be caught; his name was *Peter Tasch*: by this means it was discovered that there existed a correspondence between *German Anabaptists* and *English Anabaptists*, that some one of the latter had published a book on the incarnation of Christ, which *Peter Tasch* very much approved, and hoped the sect would make great progress in England. For the purpose of gratifying *Henry*, and of convincing him that they were free from the heresy of Anabaptism, the elector and Landgrave of Saxony took this occasion, in their reply,

of informing the king of what they had discovered by the capture of *Tasch*, and of the correspondence carried on between the German and English heretics. While they give this friendly warning to king *Henry*, they describe them as pestiferous fanatics, and tell him that they are like Manichees, and hold a "barbarous confusion of superstitions and opinions." They then add their own method of dealing with them, which is, in the first place, to endeavour to teach them better; but, if this does not succeed, "if they tenaciously defend their opposition to our baptism, or their other impieties," &c. the only thing that remains is to punish them.\* This letter, *Seckendorf* says, was written by *Melancthon*. What a picture of the times do these events display! Persecutors in one country inform persecutors of another, that a few obscure *Anabaptists* are living among them, in order that they may be hunted down like beasts of prey! Can we be surprized that the *Anabaptists* should class *Luther* and the *Pope* together as of the same party?

We justly lament the deficiency of their system; the incorrectness of some of their reasonings, and the practical delinquencies of too many of their body; yet truth and justice require us to state, that, in many things, they brought forward to notice, and materially assisted to establish important principles, which those generally called the *Reformers* neither felt nor saw. The *Anabaptists* were reproached for asserting that in the Lord's Supper there was only bread and wine, and that the sacraments were only signs of profession before men, and of agreement (or of a covenant)

\* Brandt's Hist. Vol. i. p. 81.

\* Seckendorf, lib. iii. sect. 17. § 66. p. 181.

among men; and these were called their profane opinions.\* The divines of *Wittenberg* at the command of the Elector in the year 1539, drew up a form of recantation to be used by such Anabaptists as they might induce to renounce their former opinions; according to this formulary, the penitent was (among other things) to say, "As to baptism, I believe, that all infants have, in themselves, and derive from their birth, original sin, and therefore should be baptized, that they may obtain the faith which is the only way to Christ; for by this they receive the remission of sins through the blood of Christ, and so are pleasing to God, and are saved. All these things reason neither knows nor understands, but God alone operates in infants in a manner above our conceptions. Concerning the sacrament of the body and blood of Christ, I believe, as the words state, namely, that Christ is *truly* in the sacrament, and operates in it when I receive it, because Paul says, 'The bread which we break is it not a participation of the body of the Lord.'"<sup>†</sup> Mosheim, in his *Ecclesiastical History*, speaking of the *Mennonites*, whom he considers to be a branch of the general body of Anabaptists, says, "It is to be observed, that the Mennonites are not entirely mistaken when they boast of their descent from the Waldenses, Petrobrusians, and other ancient sects, who are usually considered as *witnesses of the truth*, in the times of universal darkness and superstition. Before the rise of Luther and Calvin there lay concealed, in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland,

and Germany, many persons who adhered tenaciously to the following doctrine, which the Waldenses, Wickliffites and Hussites had maintained, some in a more disguised, and others in a more open and public manner; viz. "that the kingdom of Christ, or the visible church he had established upon earth, was an assembly of true and real saints, and ought therefore to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests to oppose the progress of iniquity, or to correct and reform transgressors."<sup>\*\*</sup>

Again, "it is manifest beyond all contradiction, that the religious opinions which still distinguish the Mennonites from all other Christian communities, flow directly from the *ancient doctrine of the Anabaptists*, concerning the nature of the church. It is in consequence of this doctrine, that *they admit none to the sacrament of baptism but persons that are come to the full use of their reason*; because infants are incapable of binding themselves by a solemn vow to a holy life, and it is altogether uncertain whether or no, in maturer years, they will be saints or sinners."<sup>†</sup> Viewing these few evidences of the *heresies* charged on the *Anabaptists*, we ask the plain question, *were they not in the right*, in their main positions? They might not represent them with that accuracy which could set verbal criticism at defiance, or they may not, in the above quotations, be stated so correctly as the parties themselves would have stated them; but what English Protestant, especially what Protestant

\* Seckendorf, lib. iii. sect. 31. § 119. p. 528.

† Seckendorf, lib. iii. sect. 20. § 75. p. 214.

\* Mosheim Eccl. Hist. Cent. xvi. sect. iii. part ii. § 2.

† Mosheim as above, § 16.



Dissenter will say, that the *Reformers* were *right*, and the *Anabaptists* were *wrong*? No: even those who differ both from the Anabaptists of those times and places, and from us also, on the point of baptism, will, in great numbers, acknowledge that their main principle respecting the *nature of the Christian church* is correct; and Dr. Mosheim clearly saw, and distinctly acknowledged, that if this single principle was granted, the inference was inevitable, adults alone were the proper subjects of baptism. We do not wonder that the divines of Wittenberg and Mosheim opposed the persecuted *Anabaptists*, because they were themselves members of churches avowing a connection of the church with the world; but they saw, especially the last mentioned author, that the system of the Anabaptists, if true, would *separate* the church from the world; and that infant baptism could not be supported, if none but professing and visible believers should be church members. In other instances also, an intelligent and acute reader of ecclesiastical history cannot help observing, how many important sentiments have been held up to notice by men abused, as chargeable with every *heresy*, which afterwards, it was allowed, had a great deal more truth in them than was apprehended. Thus the Divine Being was carrying on his own purposes, and advancing the cause of truth, in a way not suspected by those who imagined there was no body of men who were the church of Christ, except themselves.

Our readers, we are aware, will say, that all we have given them is only a sketch: this we fully acknowledge. The limits of a few papers in a periodical work admit no more; and our means of information respecting the real sentiments of the foreign Anabaptists are very limited. One thing, however, is very manifest, that we cannot trust to enemies for correct statements. They might not accurately know what were the peculiar views of those whom they opposed. They never, probably, placed themselves on their opponents' ground, for the purpose of observing how they looked at the objects which surrounded them; and it was an easier thing to call them ill names, than either to describe or refute the articles of their faith. In addition to this, the prejudices, even of good men, often blinded their eyes so much, that what they might have seen, they could not see. Finally, when we reflect on the danger of discovering and avowing even a particle of divine truth, which happened not to be supported by popularity and power, we admire the firmness with which many of former days bore "cruel mockings" and bitter persecutions; and viewing our circumstances, what reason have we, thankfully to say, "the lines have fallen to us in pleasant places, yea, we have a goodly heritage."

Norwich. J. K.

## P O E T R Y.

### ON, EFFECTUAL PRAYER.

FERVENT, persevering prayers,  
Are faith's assured resource;  
Brazen gates and iron bars,  
In vain withstand their force.  
Peter, when in prison cast,  
Though by soldiers kept with care,  
Though the doors were bolted fast,  
Was soon released by prayer.

Thus the Lord can make a way  
To bring his saints relief;  
'Tis their part to praise and pray,  
In spite of unbelief.  
He can break through walls of stone,  
Sink the mountain to a plain;  
They to whom his name is known  
Can never pray in vain.

## REVIEW.

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*History of the Progress and Suppression of the Reformation in Spain, in the Sixteenth Century.* By THOS. M'CRIE, D.D. 8vo. pp. 424.

THIS volume is designed as a sequel to the author's work on the Reformation in Italy; and although it relates to a subject so little known, and of such difficult investigation, that the curious reader will often be inclined to ask questions which Dr. M'Crie does not answer, yet we are glad that his persevering diligence has enabled him to extend discoveries so far.

It is the interest of the Church of Rome to keep every thing that relates to the struggles of the human mind to compare popery with the Scriptures, in the dark. The learned members of that community know well enough, that if the truth, the whole truth, and nothing but the truth, were told, respecting Spain; if the secrets of their prison-house, the inquisition, were exposed; if the attempts to keep the people in ignorance, and under the influence of priestcraft and superstition were known; their church would be execrated: and one who was formerly of their own body has distinctly asserted, that the consequence is, that men of information and talent in that church are *infidels*! No wonder then, that Dr. M'Crie found it a difficult thing to come at materials for his history.

Our author tells us, that "the ancient state of the church in Spain is but little known," p. 4.; and their own writers either conceal or pass over what would wound the feelings, and abate the prejudices of their countrymen. The orthodoxy of their church, according to their own standard, is supposed to stand high, and to have existed from the beginning in all its purity; whereas the truth is, that sentiments, which by the consent of the greater part of the Christian world have been considered as erroneous, have sprung up repeatedly

in Spain, and in some instances overrun the whole country, p. 7. Among others, Arianism was the prevalent creed for two centuries; and after Spain adopted the doctrine commonly received, still sentiments of a different cast, some of which had a striking affinity to those of the Reformation, made their appearance, and obtained considerable attention.

Spain was not anciently a very submissive disciple to the Church of Rome. So late as towards the latter end of the seventh century, the Spanish clergy declared in one of their councils, that the rock on which the church is built is *the faith* confessed by St. Peter, and not his *person* or office. Afterwards, on another subject, the bishops accused the pope (in a vindication of a paper which they had sent him) of a careless and cursory perusal of their rescript, and of having passed over parts of it which were necessary to understand their meaning.

Spain furnishes important notices respecting the Waldenses or Albigenses. These early reformers had fixed their abode in the south of France. The horrible crusade carried on against them in the early part of the thirteenth century, and the connection between the south of France and Spain, led many of them to cross the Pyrenees in hope of a quiet abode in the latter kingdom. For a time they enjoyed it, and grew in numbers and credit, but their *old enemy*, the *pope*, adopting the *old plan* of setting the Inquisition to work, burned many alive; and, for the purpose of working on the feelings of the people in all directions, disinterred others, and cast their remains into the fire. By such means, pursued with unrelenting cruelty for two centuries, the Albigenses were nearly exterminated. While these proceedings were in action, convents were filled with swarms of monks and friars, whose increase of



numbers and wealth was attended with corruption and notorious licentiousness. Their abuses excited the attention of the kings of Spain, and something was done towards correcting the evil, at least for a time, by the sagacity and firmness of cardinal Ximenes.

Literature, which, especially in Spain, had been fostered more by the disciples of Mahomet than of Christ, in the middle ages, began at length to revive; and the Complutensian Polyglot of cardinal Ximenes, finished in the year 1517, was one of its effects. This was doubtless a work of great importance, though this same cardinal was a determined enemy to the progress of knowledge, and opposed the design then existing in the mind of the archbishop of Grenada, of having the Scriptures translated into the vernacular language. A curious passage in one of the prologues, written in the name of Ximenes, is mentioned by Dr. M'Crie. Speaking of the order in which the matter is disposed in the volumes, the writer says, "We have put the version of St. Jerome between the Hebrew and Septuagint, as between the synagogue and eastern church, which are like the two thieves, the one on the right hand, and the other on the left hand, and Jesus, that is, the Roman church, in the middle: for this alone, being founded upon a solid rock, remains always immoveable in the truth, while the others deviate from the proper sense of Scripture." p. 69.

To mend the matter, we are told in a note, that Ramus, bishop of Cuba, in a commentary on the words, informs us, that "*the Hebrew original represents the bad thief, and the Septuagint version the good thief!*" What can be expected from men like these?

Dr. M'Crie gives us an account of the Inquisition, and of the other obstacles to the introduction of the Reformation in Spain. The Inquisition is a tribunal of that horrible kind, that no one who has had the opportunity of knowing its proceedings, and has given any account of them, but has described them in terms which makes the heart revolt. Every kind of iniquity is here concen-

tred. The pretence is to preserve the purity of the faith, but the real motive that sets the machine at work is often of a different kind. Dr. M'Crie says, that it "discloses a series of intrigues, in which it is hard to say whether the court of Rome, the court of Spain, or the holy office, acted the most deceitful and unprincipled part. While they combined to oppress and impoverish the people of Spain, each of them sought to over-reach the other, and to promote its own selfish designs." p. 114. So that if, through the blindness of popery, some few were burnt for the love of God, a larger number were burnt for the love of money. Ferdinand made the Inquisition an instrument of tyranny and extortion; this it is said is agreed on all hands: and his grandson, Charles V., was not actuated by higher motives. A proud, ambitious, hypocritical persecutor, the more his character is examined, the worse it appears; and as he *lived*, so he *died*.

The boldness and energy of Luther's character produced a powerful effect in Spain, as well as in many other kingdoms; his writings were read, and many persons of family and education were satisfied that he was right in asserting both the necessity of reform, and the truth of those opinions (taken in general) for which he contended. This soon made work for the Inquisition, which brought out its engines of torture, and kindled its fires. The limits of our review will not allow us to enter into a detail of particulars; and many of those which Dr. M'Crie has stated respecting the victims of the *holy office*, are taken from Llorente and other writers, whose works are within the reach of most of those who are readers to any extent. We shall, for this reason, omit the particulars of many awful and disgraceful scenes exhibited by *holy church*, under the pretence of supporting the purity of the faith.

As might be expected, one part of the conduct of the church is like another. In the course of this history, the sacrifice of the bishop of Tortosa is mentioned, who was condemned to perpetual imprisonment on a charge of he-

resy (a most merciful sentence, compared with many others); a crowd of applicants for the vacant bishopric instantly appeared, and they all took care to urge the services which they had done for the emperor at the *Council of Trent*. This circumstance led Dr. M'Crie to notice, from the high authority of *Vargas*, some particulars respecting that famous assembly, the impression of which is, that if ever there was a body of men of literature and talent, who were either drawn or driven by motives quite separate from those of truth and godliness, it was the *Fathers of the Council of Trent*; and this appears the more striking, as it escapes from the confidential correspondence of *Vargas*, who was the legal adviser to the embassy sent to that city by *Charles V.*

The intimate connection between Germany and Spain during the life of the emperor *Charles*, naturally opened the way for the transmission of both books and opinions, and many were convinced of the truth of the general doctrines of the Reformation. They earnestly sought information of various kinds; they zealously imparted it to those around them. The number of those who appeared satisfied of the truth of the Reformation doctrine, is supposed not to have been less than two thousand, and several of them were persons of rank and education. But on this very account, the Inquisition was the more eager to seize them. They were a rich booty; they formed the more splendid *auto de fe*; they shewed with greater force the power of the church. All the contrivances which the most crafty and wicked minds could invent, were used to ensnare those who were in any degree suspected; and when ensnared, they then had to undergo examinations intended to convict themselves, and induce them to inform against others; they had to guard against the hypocrisy of those who were shut up with them in the same cells, under pretence of being imprisoned for the same reason, but for the real purpose of getting out of them, at an un-

guarded moment, additional means of accusation; they had to bear bonds and imprisonments, cruel mockings, and scourging, racks, tortures, and flames! These things were not the explosions of a moment, an individual blot in the page of the history of the church of Rome; but the cold-blooded, systematic operation of a plan, supported by bishops, cardinals, and popes, for a long succession of ages; and the principles of which are still sanctioned by the last of their councils! What must the members of that church think, if ever they do think, of the appearance which their boasted infallible, holy, apostolical church must make at the great tribunal, when God shall come and make inquisition for blood?

By such means the Reformation in Spain was suppressed. Many persons made their escape to other kingdoms; but many more were sacrificed at home. Dr. M'C. traces the consequences which followed, and shews the superstitious immorality and political degradation which were necessarily entailed on the kingdom. On the death of *Charles V.*, his son *Philip* pursued the most violent course with those called heretics, and that too by his father's dying advice; and, as the civil liberties of the Spanish nation were destroyed before, and the people were debased by ignorance and superstition, the *holy inquisition* proceeded in its course unchecked, and *heresy* disappeared!

The very general outline of Dr. M'Crie's work which we have traced, will shew our readers what they will find at considerable length in the work itself. We have not given extracts, not because we could not find passages suitable for this purpose, but because our limits will not admit of a sufficient number, and those of sufficient extent, to give a just idea of the sufferers on the one hand, or of the persecutors on the other.

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*The Ecclesiastical Polity, and other Works of Richard Hooker, &c. &c.* By BENJAMIN HANBURY.

(Concluded from p. 194.)

WE have said that Hooker's arguments tend to popery. It is to be lamented that his theological opinions on a variety of topics are not free from Romish taint. The churchman's "standard of appeal" contains the following statements:—that to bring the form of church discipline to the apostolic pattern is "neither possible, nor certain, nor absolutely convenient;" and that therefore apostolic precedent is "not to be urged as a rule universally, either sufficient or necessary" (vol. i. p. 35, 37):—that traditions are "ordinances made in the prime of Christian religion, established with that authority which Christ hath left to his church in matters indifferent; and in that consideration requisite to be observed, till like authority see just and reasonable cause to alter them" (ii. 257):—that the perpetual virginity of the mother of Christ "hath more likelihood of truth than the contrary" (i. 181):—that the sacraments are not to be taken "for bare resemblances or memorials of things absent, neither for *naked signs* and testimonies, assuring us of grace received before, but (as they are indeed and in verity) for means effectual, whereby God delivereth into our hands that grace available unto eternal life, which grace the sacraments represent or signify;" and that baptism, in particular, "*both declareth and maketh us Christians*—in which respect, we justly hold it to be the door of our actual entrance into God's house, the first apparent beginning of life, a seal perhaps to the grace of election before received, but to our sanctification here, a step that hath not any before it" (ii. 206, 215):—that when Christian ministers "preach, pray, baptize, communicate, condemn, give absolution, or whatsoever, as disposers of God's mysteries, their words, judgments, acts, and deeds, are not theirs, but the Holy Ghost's" (ib. 378.):—that "imposition of hands doth consecrate and make them ministers, whether they have

gifts and qualities for the laudable discharge of their duties or no" (ib. 437.): that when we sin against the Most High, his wrath may be prevented, "if we pacify God in time;" for that "he is always ready to accept our submission as a full discharge or recompence for all wrongs;" "taking that for satisfaction, because Christ hath by his satisfaction made it acceptable" (iii. 8, 47.):—and finally, lest we weary the patience of our readers, that private judgment in matters of religion is "*an insolency which must be repress'd*," as indeed it was sought to be repressed, by measures which Hooker, in another place, designates as "*mercifully-temper'd severities*"—"due and deserved sufferings!" (i. 83, 184.)

We are tempted to introduce one or two extracts more, as specimens of the mode of argumentation which a thorough partizan will sometimes stoop to employ. Thus he remarks on the circumstance that among the adherents of the Puritans were great numbers of the female sex:—

"In which respect it is also noted, that most labour hath been bestowed to win and retain towards this cause, them whose judgments are commonly weakest, by reason of their sex. And although not women 'laden with sins,' as the apostle Saint Paul speaketh, but (as we verily esteem of them for the most part) women propense and inclinable to holiness, be otherwise edified in good things, rather than carried away as captives into any kind of sin and evil, by such as enter into their houses, with purpose to plant there a zeal and a love towards this kind of discipline; yet some occasion is hereby ministered for men to think, that if the cause which is thus furthered did gain by the soundness of proof whereupon it doth build itself, it would not most busily endeavour to prevail where least ability of judgment is; and therefore, that this so eminent industry in making proselytes more of that sex than of the other, groweth, for that they are deemed apter to serve as instruments and helps in the cause. After they are, through the eagerness of their affection, that maketh them, which way soever they take, diligent in drawing their husbands, children, servants, friends, and allies, the same way; after through that natural inclination unto pity, which breedeth in them a greater readiness than in men, to be bountiful towards their preachers who suffer want;

after through sundry opportunities which they especially have, to procure encouragements for their brethren; finally, *after through a singular delight which they take, in giving very large and particular intelligence how all near about them stand affected, as concerning the same cause.*" Vol. i. 31.

In the following passage, he miserably caricatures the form of worship proposed by the Puritans:—

"If they on the contrary side do think, that the same rules of decency which serve for things done unto terrene powers, should universally decide what is fit in the service of God; if it be their meaning to hold it for a maxim, that the church must deliver her public supplications unto God in no other form of speech than such as were decent, if suit should be made to the great Turk, or some other monarch, let them apply their own rule unto their own Form of Common Prayer. Suppose that the people of a whole town, with some chosen man before them, did continually, twice or thrice in a week, resort to their king, and every time they come, first acknowledge themselves guilty of rebellions and treasons, then sing a song, after that explain some statute of the land to the standers-by, and therein spend, at the least, an hour; this done, turn themselves again to the king, and for every sort of his subjects crave somewhat of him; at the length sing him another song, and so take their leave: might not the king well think, that either they knew not what they would have, or else that they were distracted in mind, or some other like cause of the disorder of their supplication? This form of suing unto kings were absurd: this form of praying unto God they allow." Vol. ii. 113.

But notwithstanding its striking defects as a theological treatise, the "Ecclesiastical Polity" will always take its station in the very highest ranks of our literature, for the profound and various erudition it displays, and the unrivalled dignity of its style. On this Mr. Hallam remarks, with equal elegance and justice, that—

"So stately and graceful is the march of his periods, so various the fall of his musical cadences upon the ear, so rich in images, so condensed in sentences, so grave and noble his diction, so little is there of vulgarity in his racy idiom, of pedantry in his learned phrase, that I know not whether any later writer has more admirably displayed the capacities of our language, or produced passages more worthy of comparison with the splendid monuments of anti-

quity." *Constitutional History of England*, vol. i. p. 230.

The present edition is incomparably the best that has ever appeared, and may be safely pronounced perfect. No expence has been spared in the *getting-up*, which does great credit to the taste and liberality of the publishers, who have evidently calculated on an extensive sale, as the only chance of remuneration, the price affixed to the work being much below the usual value of books executed in this manner. To the Editor our highest praise is due. Besides correcting and restoring the text, by a diligent comparison of the modern with the early editions, a labour which the numerous errors found in recent impressions had rendered absolutely necessary, he has prefixed a powerfully written introduction, and an interesting memoir of the learned Cartwright, whose sufferings reflect deep disgrace on his mitred opponent. The edition is further enriched by a reprint of the "Christian Letter" addressed to Hooker on occasion of the publication of his great work, and of Dr. Covel's "Just and temperate Defence" in reply to it. Both are excessively rare tracts, and have never been republished till now. The "Christian Letter" is a very pungent performance, clearly proving that many of Hooker's positions are opposed, as well to protestantism, as to the articles of his own church. It was imagined by some, that it stung him so severely as to hasten his death. Various notes and references are also attached to the text, eminently adapted to assist the reader in forming a right judgment of this controversy. A portrait of the author, beautifully engraved by E. Finden, accompanies the first volume.

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*Memoir of the Controversy respecting the three Heavenly Witnesses, 1 John v. 7. including Critical Notices of the principal Writers on both sides of the Discussion.* By CRITICUS. Price 6s. Holdsworth and Ball.

THE doctrine of the Trinity is interwoven with all parts of the sacred volume, (as the picture of Phidias in the



buckler of Minerva,) so that it cannot be taken out without tearing the whole in pieces. Whatever opinion may be formed of the genuineness of 1 John v. 7. "the doctrine of the Trinity remains unaffected." And this, as Mr. Orme remarks in the first page, is "now admitted both by the opposers and supporters of the disputed passage."

The late excellent Mr. Fuller constructed a moral argument with his usual ingenuity.\* But the question in debate is a question of fact. Is it, or is it not a fact, that the disputed words were in the autograph of the beloved disciple? Manuscripts have been collated; the earliest versions have been consulted; the Fathers have been explored; and it is evident that to manuscripts, versions, and quotations from the Fathers, the appeal must be made.

This work will be highly acceptable to those who have attended to the volumes and tracts on this long-controverted passage; and those who are most deeply read will probably find something new. To the student in theology, who is entering on biblical criticism, it will be a manual of great value; in which he may see exemplified the principles and rules of judgment in all such questions. Few persons have had access to so many of the publications as Mr. Orme; and fewer still in number are they who would have made a better use of them. He unites with those who surrender the disputed clause, as no longer defensible; and in this we think also he is well supported.

While preparing this brief notice, we have heard the sad tidings of Mr. Orme's death. This little volume will derive additional interest, from its being the last which the lamented author saw completely through the press. The reader who recollects that a few weeks ago the mind, the hand, and the pen of Mr. Orme were all engaged upon that which passes under his eye, will do well to meditate deeply the possibility, that in a few weeks more he may himself be cold in the grave!

*The Christian Mariner's Journal; or a Series of Observations and Reflections on a Ship, the Sea, Sailors, the Works of God, the Heathen, War, Time, Death, &c. Written at Sea, by an Officer in the Royal Navy.*

THE chief design of this pious volume is to exhibit to sailors their actual condition, and point out the sure means of recovery from it; but it is, at the same time, well fitted to do good to persons in every situation. It is a pleasant book, written in a plain and easy style, and replete with good sentiments. The author now before us alludes to what has been done for mariners, but here is no boasting, nor proud and selfish reflections on those who may not approve of him and his connections. He every where writes with good sense, a strict regard to accuracy, and as a man of ardently pious and benevolent feelings. No sailor, who can read, should be without this volume, which, with a bible and Watts's Psalms and Hymns, would form for him a noble library; while it will teach the most gifted and best-educated officer in the British navy how to use for the highest ends what he may know.

We give the following extract, as a fair specimen of the whole volume:—

"A ship is very capacious; so is man. Some ships are, literally speaking, floating cities, and are capable of containing some thousand tons weight of goods. Let us then suppose one of the largest taken up for the exclusive conveyance of jewels or gold, the richest treasures earth can afford. Who could estimate the value of such a freight? In gold it would amount to hundreds of millions, but were it to consist of diamonds or precious stones, computation would be set at defiance. Man's body is freighted with far greater riches than a million ships thus laden: it contains an immortal spirit, which is a treasure of countless value. Worlds cannot redeem it from misery, nor exalt it to bliss. Though it leaves our frail bodies at death, it is only for a short time. At the consummation of all things, it will again be united to them, and in the bodies of the wicked will exist, to add to their everlasting torments; but in those of the righteous, it will shine forth in unceasing splendour, and hold communion with millions of glorified beings, surrounding the throne of infinite perfection and love!"

\* Works, vol. iv. p. 386.

## NEW PUBLICATIONS.

1. *The Importance and Means of a National Literature.* By William Ellery Channing, D.D. Price 1s. 6d.

Let the dissenters hear how this celebrated writer congratulates his American fellow-countrymen. "The absence of a religious establishment is an immense gain, as far as originality of mind is in question; for an establishment, however advantageous in other respects, is, by its nature, hostile to discovery and progress. To keep the mind where it is, to fasten the notions of one age on all future time, is its aim and proper business; and if it happened, as has generally been the case, to grow up in an age of strife and passion, when, as history demonstrates, the church was overrun with error, it cannot but perpetuate darkness and mental bondage."

"This country has produced original and profound thinkers. We have named Franklin, and we may name Edwards, one of the greatest men of his age, though unhappily his mind was lost, in a great degree, to literature, and we fear, to religion, by vassalage to a false theology. His work on *the will* throws, indeed, no light on human nature, and notwithstanding the nobleness of the subject, gives no great or elevated thoughts; but as a specimen of logical acuteness and controversial power, it certainly ranks in the very highest class of metaphysical writings."

What would the late excellent Dr. Ryland have said to this account of his favourite author? In a violent paroxysm of indignation and contempt, he would have rushed into the library, reading aloud before all the students had time to flock around him!

2. *Hints on Extemporaneous Preaching.* By Henry Ware, Jun. Minister of the Second Church in Boston. Reprinted from the *Second American Edition*. Price 3s.

We cordially recommend this admirable manual to all our tutors and students in theology, as the production of a writer who is not a mere theorist, but a practical experimental man. And we do this with the greater pleasure because he appears to be a man of ardent evangelical piety. With much force of argument and warmth of eloquence he pleads for extemporaneous, but not unpremeditated preaching.

"After all, therefore, which can be said, the great essential requisite to effective

preaching in this method (or indeed in any method) is a devoted heart. A strong religious sentiment, leading to a fervent zeal for the good of other men, is better than all rules of art; it will give him courage, which no science or practice could impart, and open his lips boldly, when the fear of man would keep them closed. Art may fail him, and all his treasures of knowledge desert him: but if his heart be warm with love, he will "speak right on," aiming at the heart, and reaching the heart, and satisfied to accomplish the great purpose, whether he be thought to do it tastefully or not." p. 90.

3. *The Book of Psalms according to the authorized Version; metrically arranged after the Original Hebrew, and disposed in Chronological order.* Price 4s. 6d.

For this beautiful volume we are greatly indebted to Mr. Bagster and his learned coadjutors. We cannot but anticipate for it a wide circulation, and we hope it will be speedily followed by many others—greatly contributing to promote the facility of preparing a new authorized version, which the religious public, if we be not very greatly mistaken, will ere long loudly call for. In this work we could easily recognize the hand of Mr. Greenfield; and there is also, we have heard, the contribution of a learned member of the Society of Friends.

4. *A Literal Translation of the Psalms of David.* Price 5s.

A work of some merit, by a lady, "produced with the sole assistance of Parkhurst's Lexicon."

5. *A Collection of Hymns adapted to Congregational Worship.* By William Urwick. 3s. 6d.

This collection is highly creditable to the industry, the taste, and the evangelical piety of the compiler. It is large and cheap with good paper and type. In a very sensible preface, Mr. Urwick has happily contrived to give in a few lines all the precepts and precedents for singing 'Psalms and hymns and spiritual songs,' which are to be found in the New Testament.

6. *The Truths of Religion.* By James Douglas, Esq. Price 8s.

Of this we hope to be able to give some account hereafter.



## OBITUARY.

### RICHARD PERRY.

MANY of the religious public who have occasionally attended the Baptist meeting in Potters-street, Harlow, will doubtless be gratified by some account of Richard Perry, the aged clerk, who for so many years filled his station with credit to the cause, and satisfaction to the pastor and congregation.

At the age of twenty-two he was baptized, and received a member of the church in November, 1759, then under the pastoral care of the Rev. Mr. Nottage. On the 3d of October, 1781, having been found particularly steady and attentive to his religious duties, he was appointed to the office of deacon, in which he was ever active, and delighted to make himself useful. With a deportment at all times consistent with his profession, he was valiant for the truth, and contended earnestly for the faith once delivered to the saints. His whole heart seemed to have been earnestly engaged in the cause of Christ, and such was his zeal and attachment to the people and place where he first devoted himself to Him, that though he lived (till almost unable to work) nearly four miles and a half from the meeting, no weather could deter him from a punctual, regular attendance; and he was never absent from his post, unless compelled by illness, which from the strength of his constitution was seldom the case; nor was the most popular minister's preaching in the neighbourhood, ever an inducement to Richard Perry to desert his pastor, even for a day.

He calculated, some years back, that he had walked to hear the Gospel and home again, thirty-six thousand miles, a distance exceeding the circumference of the earth by more than ten thousand.

Blessed with a remarkable equanimity of temper, cheerfully pious and piously cheerful, he was highly esteemed by his pastor, and greatly respected by all the

congregation. While he possessed the means, he was always happy to contribute to the necessities of others, and as he "could not eat his morsel alone," one or more of his poorer brethren were generally invited to partake of the provisions he had brought for his refreshment on the Sabbath; and he would kindly send for ale, to recruit the spirits of the poor widows who came from a distance. He was ever anxious for the comfortable support of his pastor, and used very much to regret, that the smallness of the quarterly subscriptions for that purpose rendered it necessary that he should sink his personal property.

He had been led in a very easy path, and for many years had felt neither doubts nor fears respecting his interest in the love of the Saviour, and even with his last breath could most truly say, "In the multitude of my thoughts within me, thy comforts delight my soul." He used often to speak of the three pillars of support on which he had so long rested, viz. Malachi iii. 6. "For I am God—I change not;" Jer. xxxi. 3. "I have loved thee with an everlasting love;" Job xix. 25, 26, 27. "I know that my Redeemer liveth," &c.; and when he came to the conclusion of the verse, "whom I shall see for myself and not for another," his aged eyes would sparkle, and his whole countenance brighten with a holy fervor, adding, "that is the crowning of the whole." He used gratefully to acknowledge, that though he frequently felt conflicts within, he was a stranger to the many trials and difficulties with which others were exercised.

He had been past labour for some years, but his conduct had procured him so many friends, that by a weekly subscription since October 13, 1823, he was so comfortably supported that he *wanted for nothing*.

It had long been his particular desire,

that he might be permitted to pass his last Sabbath at the meeting, and the next among the saints in glory; which desire the great Head of the Church deemed fit to grant, as *after* the conclusion of the service on the Sabbath previous to his decease, he was taken with cold shiverings, and being unable to walk, was carried to his home in a chair by four of the members, of whom he took a cheerful and affectionate leave, saying it would be the last time.

His pastor called to see him on the following morning, found him somewhat better, but he soon relapsed, became weaker and weaker, till about half-past seven o'clock, the dawn of the next Sabbath, (Nov. 15, 1829,) when his happy spirit took a glad farewell of its clay tabernacle, and winged its flight to the bright and joyful regions of everlasting day, in the 93d year of his age, having stood a member seventy-one years.

Some time ago he had worked for a Mr. Chamness, builder, of Epping, to whose father he had also been foreman many years; and it is very much to the credit of that gentleman, as well as a pleasing testimony to the manner in which the subject of this memoir had conducted himself, that on the news of his decease he sent a handsome coffin, with money towards his funeral expences.

His interment, in the ground adjoining the meeting, was attended by all the officers of the church, and the greatest part of the congregation.

On the following Sabbath his death was improved by the Rev. John Bain, from the very appropriate text, "I have fought the good fight, I have finished my course," &c.

May all who read this, and who knew him, be enabled by divine grace to follow his example, as far as he followed his beloved Master, that they also "may die the death of the righteous, and their latter end be like his!"

W. KENT, Deacon.

Potters street.

## MR. WM. SAUNDERS.

WAS born in the ancient and populous city of Exeter, March 7, 1747. To the place of his nativity he retained, during life, a peculiarly strong attachment; in-somuch that he occasionally expressed a wish to end his days where they commenced. He was early initiated into the principles and observances of the national church, and after he came to reside in London, he remained for a considerable period in that communion, and appears to have derived much spiritual advantage from the ministry of several eminent preachers in that connection. It was during this period that his views concerning Christian baptism received a scriptural direction, and deeming it incumbent upon him to follow the light which had been graciously imparted, he applied to Dr. Gifford, and was baptized by him; still, however, communing in the Church of England.

About the year 1779, he became an attendant on the ministry of Mr. John Martin; and in the close of that year, was admitted a member of the church then meeting in Grafton-street. His pious, amiable, and consistent conduct, soon recommended him to the attention of his pastor and brethren, as a most suitable person to sustain the deacon's office, to which he was elected in 1786. He could not, at first, be prevailed upon to receive the honour which the church wished to confer upon him; but being subsequently convinced that the call was such as he ought not to reject, he accepted the trust; which, during the rest of his life, extending through a period of nearly *forty-four* years, he diligently, affectionately, and faithfully discharged.

God was graciously pleased so to crown the industrious habits and honorable dealings of Mr. Saunders, that he prospered in commercial life. And while he thus obtained the means, he was eminently favoured with the disposition to relieve the necessitous, and liberally to assist in supporting the institutions of religion and benevolence. His punctual attendance on public ordinances, and his pious demeanour during their administration, were remarkably



exemplary, and will not soon be forgotten. His addresses at the throne of grace were distinguished on account of their simplicity, spirituality, and affection; and his intercourse with his brethren in office, and the members of the church, was characterized by the discovery of those substantial excellences of character and conduct, which impart to society, whether civil or sacred, its principal value and its highest enjoyment. His piety, prudence, and kindness, appeared to considerable advantage in domestic life. He was a Christian at home, and those who abode under his hospitable roof, or who tarried but for a season, felt the full influence of his holy principles and his affectionate disposition. As he derived much happiness in perceiving that the persons around him, and with whom he was connected, were happy, so he was ever prompt in his endeavours to promote and maintain their cordiality and enjoyment. In the true spirit of his office, he entered heartily into the circumstances of the poor of the church. The funds placed at his disposal, by their liberality, were not merely distributed with caution and faithfulness, but they were considerably enhanced by his personal bounty, and the tenderness with which the communi-

cations were made. He did, indeed, use the office of a deacon well, and purchase to himself a good degree; and having served his generation, by the will of God, he came, in a good old age, like a shock of corn fully ripe, to his grave, leaving behind him an affectionate widow, and a circle of numerous relatives and friends, to lament his departure, remember his faith, and follow his pious example.

For a considerable period he had been in a waiting posture, expecting the Master to come and call for him. Lord's day, March the 7th, he completed his 83d year. On that day he attended on the worship of God both in the morning and afternoon, and assisted, as he had done for many years, in the administration of the Lord's supper; but this was his last visit to the house of God. On the following Tuesday alarming indisposition came on, and on Saturday morning, March the 20th, he peacefully departed, to enter upon the everlasting enjoyment of the purchased possession. On the following Saturday he was buried in his family grave in Bunhill-fields, and the next day his pastor, Mr. Pritchard, delivered the funeral discourse, from Heb. xi. 2. "For by it the elders obtained a good report."

## INTELLIGENCE, &c.

### DOMESTIC.

#### Recent Deaths.

It is with much concern that we announce the decease of the Rev. William Orme, of Camberwell, who expired after an illness of several weeks' duration, on Saturday, the 8th of May, in the 45th year of his age. Mr. Orme was a native of Scotland, and presided for many years over the Congregational Church in Perth; but soon after the Church of that denomination at Camberwell became destitute, by the removal of Mr. Innes, he accepted an invitation to the pastoral charge over it, and subsequently was chosen to the important and arduous post of Foreign Secretary to the London Missionary Society, from the labours of which that ve-

nerable and highly-useful minister of Christ, the Rev. George Burder, had been compelled by age and infirmities to retire. We merely give utterance to the sentiment of all who knew our lamented friend, when we say that, by his early removal, a loss of far more than common magnitude has been sustained by the church and congregation who enjoyed the benefit of his pastoral instructions, and by whom he was most deservedly esteemed and beloved; by that highly honoured Institution with which he was officially connected,\* and by the Christian church at large. There may be some reason to

\* See a brief extract from the Rev. J. A. James's speech, given in our report of the anniversary of the London Missionary Society, in the present Number, p. 248.

apprehend, that, like our own Fuller, he fell a sacrifice to his unremitting exertions in the Redeemer's cause; but, in *such* a cause, who would not be willing to die? *Blessed is that servant, whom his Lord, when he cometh, shall find so doing.*

The remains of the deceased were interred in Bunhill Fields, on Monday, May 17, followed by an extended procession of sincere mourners.

Dr. Winter delivered the funeral oration, in the City Road Chapel, which had been kindly lent for that purpose. The Rev. J. Morison offered up a solemn prayer over the vault to which the body was consigned, and closed the service by pronouncing the apostolic benediction.

Died on Saturday, May 1, Mrs. Mary Lewis, relict of the late Rev. Josiah Lewis, of Craven-street, Hoxton.

#### WESLEYAN MISSIONARY SOCIETY.

On Monday, May 3, this Society held its annual meeting at the Chapel, City Road. The Earl of Mountcashel in the Chair. The following is a brief summary of the Report which was then read:—

“On the whole, the view of the Society's affairs in Europe was highly encouraging. In Ceylon and Continental India success had followed their progress. Four additional missionaries had been sent to the East, two of whom were intended for Calcutta. To Ceylon Bibles had been sent, in the various languages there spoken; and 4000 children were instructed. It was true that they had great difficulties to contend against, but notwithstanding the loss of caste, and other fearful persecutions, the followers of the Lord were rapidly increasing. In Continental India they had nine missionaries, 23 schools, and 8000 children under instruction. Their members of Society there amounted to 967. In New South Wales and Van Dieman's Land the beneficial effects of Gospel truth upon the minds of the convicts was eloquently dwelt on. Several interesting details were given of the progress of religion in the Friendly Islands; amongst the rest, the baptism of a distinguished chief, whose Pagan name, in the language of the country, signified Lightning, but who on his baptism received the name of Zachariah; his wife was called Elizabeth, and their little son, John. During the past year, the total number of twenty-eight additional missionaries were sent out into the vineyard of the Lord. The different auxiliary contributions were then read over,

amongst them the following were the great est:—Birmingham 1372l., Bristol 1572l., Cornwall 1630l., Hull 1420l., Leeds 1790l., Lincoln 1039l., Liverpool 1445l., London 5,855l., Macclesfield 1099l., Manchester 2,684l., Newcastle 1745l., Nottingham 1511l., Sheffield 1683l., York 1131l., and several others under those amounts. The Hibernian Methodist Missionary Association 2,068l. The legacies were 8,896l., of which 6000l. were from Ireland. The total receipts of the Society for the past year amounted to 56,063l. 15s. The number of stations occupied in different parts of the world are 140, and the number of persons admitted in religious society, whose minds have been instructed, and whose sincerity, as far as possible, has been ascertained, is 39,660, who for the most part have been brought out of pagan darkness in the West India islands, Africa, Ceylon, and Continental India.”

The Revds. H. F. Burder, Dr. Steinkopff, R. Watson (Secretary), T. Waugh (from Ireland), Dr. Milner, and Mr. Hammett (from America), R. Newton, T. Leslie, and J. Orton, also the Noble Chairman, Sir G. Rose, G. Bennett, and T. Farmer, Esqrs. severally addressed the Meeting.

#### LONDON HIBERNIAN SOCIETY.

On Monday, May 3, the anniversary of this Institution was held at the Freemason's Hall. Lord Viscount Lorton presided. The Report of the proceedings of the past year presents the following statement:—

“The receipts from various sources amounted to 9,228l. 4s. 5d. being an increase, as compared with the receipts of the former year, of 1639l. 19s. 0½d. The expenditure of the year has amounted to 8,518l. 13s. 7½d., or, including the balance due last year, to 9,627l. 5s. 3d.; and as the debts now due to your treasurer and Irish agent only amount to 399l. 0s. 10d. it appears that, in addition to the provision for the current expences of the year, the outstanding engagements of the Society, as compared with those of the former year, have been reduced by the sum of 709l. 10s. 9d. The number of day, Sunday, and adult schools, in connection with the Society, amounts to 1373, in which 80,513 boys, girls, or adult persons, have been enrolled. After every deduction which can, on any legitimate account, be made, the number of scholars instructed by your So-

ciety during the last year, must have exceeded 75,000."

The annexed table, shewing the several provinces of Ireland through which

these schools have been distributed, will be highly gratifying to every one who takes an interest in the progress of education in that country.

	Day Schools.	Scholars.	Roman Catholics.	Protestants.	Adult Schools.	Scholars.	Sunday Schools.	Scholars.	Irish Classes.	Scholars.	Total Schools.	Scholars.
Munster ..	57	2357	1209	1148	18	382	33	973	3	69	111	3781
Leinster ..	83	4549	2070	2479	28	537	48	1923			159	7009
Connaught	164	12316	7641	4675	32	944	63	2343	25	443	284	16046
Ulster ....	371	31856	10410	21446	196	9119	248	12602	4	100	819	53677
Total ....	675	51078	21330	29748	274	10982	392	17841	32	612	1373	80513

By means of the inspectors and scripture readers, and through your various schools, 26,386 Bibles or Testaments, in English or Irish, have been distributed during the last year, making, with those circulated through the instrumentality of this Society in former years, a grand total of 235,781 copies of the word of God. Of the scriptures distributed in the last year, 6,302 Bibles and 19,939 Testaments were in the English language, and 53 Bibles and 92 Testaments in Irish. This increased distribution of the holy scriptures arises partly from the extension of the Society's schools, but principally from the ardent desire of the Irish peasantry for the sacred volume.

The Report acknowledges the munificent grant of 10,000 Bibles and 20,000 Testaments from the British and Foreign Bible Society, and a donation of 50l. from his Grace the Duke of Wellington, and also states that the Archbishop of Dublin has consented to become one of its Vice-Presidents, and his Grace the Lord Primate of Ireland has expressed himself most favourably to the Institution.

Lord Mount Sandford, the Hon. B. Noel, the Revds. G. V. Sampson, W. Smyly, Archibald Boyd, H. T. Newman, T. Mortimer, J. Hatchard, and others spoke on the occasion, by whom arguments and instances were adduced to shew the necessity of the Society, and the benefits resulting from its operations.

#### CHURCH MISSIONARY SOCIETY.

The thirtieth anniversary of this Society was held at Freemasons' tavern,

Great Queen-street, on Tuesday, May 4. Lord Gambier in the Chair.

"The Report stated, that the average income of the Society for the first ten years was 1500l. a year; the average for the second ten years was 15,000l. a year; and the average for the last ten years was 41,000l. a year. The income of the Society for the last year, on account of the general fund, was ..... £47,328 17 0  
Expenditure..... 48,120 5 8

Leaving a deficit of .... £791 8 8

This amount fell below that of 1829 by the sum of 6,133l., but then the whole of that sum was not to be taken as a diminution of income, because the accounts of the present report were taken only to the 31st of December last, instead of March. The great difference this year was not a diminution of income, so much as a rapid increase of expence. A restraint had already been put on missionary expences, but even with this, it had increased so much, that the Society was obliged to draw upon its funded capital in March last, which, if now disposed of, would not realize 8000l. The Report described the state of the Calcutta, Madras, and Tinneveli Missions, which, though some difficulties had been experienced in the first named place, were, on the whole, in a progressive state. In the Tinneveli district there were 130 villages, in which Christianity was making great progress; 740 had been baptized, out of a population of 5,200. Out of other districts large numbers had been brought to embrace the faith, and in the whole of that mission there had been an increase of 1938 souls brought to Christianity within the year. The humble gratitude of the Society was due for the success of the missions in those parts; where, notwithstanding the opposition of many enemies, they had succeeded in overcoming the blindness of idolatry, the obstinate prejudice of



Mahomedanism, and the superstitions of Popery."

After taking a pleasing review of the fruits of past labours, the Report concluded by an energetic appeal to the Christian feelings of the Meeting on behalf of the Society, to enable it to sustain and extend its efforts.

The Bishops of Lichfield and Coventry, Winchester, and Chester, Revds. G. Hodson, J. Hartley (Missionary to the Mediterranean), W. Smyley, Dr. Milner (Rector of St. George's, New York), the Hon. and Rev. B. W. Noel, Sir G. Gray, Bart. and T. Fowell Buxton, Esq. M.P. proposed and seconded the respective resolutions.

#### CHRISTIAN INSTRUCTION SOCIETY.

The Fifth anniversary of this Society was held at Finsbury Chapel, on Tuesday, the 4th ult. J. Labouchere, Esq. in the Chair. The meeting commenced by singing and prayer.

The Chairman observed, "that this Society sought both the temporal and spiritual welfare of the inhabitants of this metropolis, and therefore possessed a strong and powerful claim upon the support of every friend of the Redeemer."

The very interesting Report read by Mr. Blackburn, the Secretary, stated the following particulars:—

"Thus, we are presented with the gratifying total of fifty-four associations, one thousand one hundred gratuitous visitors, who at the last quarterly return had under their benevolent observation twenty-six thousand nine hundred and fourteen families, including at least one hundred and thirty-four thousand individuals, and making an increase of two thousand five hundred and seven families, and more than twelve thousand individuals since the last report. In connexion with the associations, there exists at the present time sixty stations for reading Scripture exhortations and prayer. The Committee continued during the past summer to use three preaching tents, which were pitched on each Lord's day in the fields at Hoxton, Pentonville, and in the Kent Road. It is supposed that each service was, on the average, attended by three hundred Sabbath wanderers. The loan libraries during the past year have been increased from eighteen to twenty-eight."

We regret to find that an Institution which appears to stand first amongst modern schemes of beneficence, both in the efficiency of its operations, and in the favour of the public, should be almost the last with regard to patronage and pecuniary assistance; for thus the Report concludes—

"Another year has passed away, and though it has pleased God greatly to extend the usefulness of the Society, yet it is still in debt to the amount of 279l. 3s.; and, with all the warm professions of approbation and regard with which it is favoured, only two congregational collections have been made on its behalf, and only five associations have contributed to the assistance of the Parent Society, during that period. It is a singular fact, that this Society only possesses one hundred and fourteen subscribers, whose united contributions scarcely exceed 100l. per annum, so that their permanent income is altogether inadequate to meet the ordinary expenses of the institution; without any reference to those extended efforts which the appalling wants of our metropolis imperiously demand. The Committee beg leave, therefore, with much importunity, to solicit additional annual subscriptions and congregational collections."

The Revds. Dr. Winter, T. Binney, A. Tidman, H. F. Burder, J. P. Dobson, J. Clayton, Dr. Bennett, and others, proposed and seconded the resolutions submitted to the meeting. Special reference was had in these addresses to the awful desecration of the Christian sabbath, when it was stated—

"There was one species of profanation of the Sabbath to which Mr. Tidman would especially allude—the publication of Sunday newspapers. It had been computed, at the very lowest estimate, that not less than 45,000 copies were circulated in this great metropolis, and no less, probably, than from 200,000 to 300,000 of its inhabitants were found reading, with peculiar gratification, those principles of obscenity covertly exhibited, and that covert infidelity, by which the pages of such publications were too frequently disgraced."

We are happy to add, that the debt was more than liquidated by the liberality of the meeting, which did not separate till upwards of 300l. were contributed to sustain the great object for which they had assembled.

## BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting was held at Freemasons' Hall, on Wednesday, May 5. In the absence of the Hon. President, Lord Bexley occupied the Chair, supported by several individuals of rank and eminence.

The following is a brief account of the Society's proceedings during the past year:—

“From Russia the Committee had received a series of the most interesting letters, from which it appeared that no fewer than 8,568 Bibles, Testaments, and Psalters, had been distributed in that part of the world, in Poland, Turkey, and Greece, in many of which places it was gratifying to think that the Bible had been accepted as a rule of faith and conduct. It had been also, since the last anniversary, translated into some additional oriental tongues, and its progress and operations in India were most encouraging. The Committee lamented to state, that they had scarcely made any considerable advance, owing to the political convulsions affecting South America, but in North America they had been more successful. Another important occurrence in the business of the Society during the past year, and to which they thought it necessary to direct the attention of the meeting, was the appointment of Mr. William Greenfield, with a salary of 300*l.* a year. They had found it absolutely necessary to employ some person, who should exercise some general superintendence over the several versions of the Scriptures which they sent forth. It was perfectly true, that no one individual could be found capable of becoming the editor of every one of the numerous versions which they sent forth, but they sought for a gentleman on whose fidelity they could rely, also competent to be the editor of some versions himself; and was competent to exercise, through the aid of conference with others, some general superintendence of the business of their translations. That individual they found in the person of Mr. Greenfield. The Committee had to acknowledge a donation of books, the property of the late Mr. Fawcett, with which his widow had favoured them; they were books likely to prove of much assistance in their future translations of the Scriptures into the oriental tongues. Passing over a variety of other topics, upon which the Committee enlarged, we shall only add, that the income of the Society during the past year amounted to 84,982*l.*; its expenditure to 81,610*l.*; and its total amount of distributions to 434,422 copies, and that 111 new branch societies had been formed; that the operations of the

Society at home had been highly gratifying, and the account of the Hibernian Society in Dublin, was such as could not fail to be received with general pleasure and gratitude to Almighty God; but still there was an ample field of labour before them. No doubt, in some places the door had been closed against them, but in others it had been opened; they had found it necessary in some places to remove their agents, but they trusted that they had always been enabled to fill up the vacancies so occasioned, in a manner calculated to promote the interests of the Gospel. Though many from whom better things might have been expected, had shewn themselves apathetic, yet that had been balanced by the meritorious and extraordinary zeal manifested in other quarters, even amongst the scattered children of Israel, from whom they had had frequent demands for the Bible without note or comment. (The Secretary was frequently interrupted by applause from all parts of the meeting, and when he concluded, the expression of approbation was very warm and long continued.)”

The Bishops of Winchester, Chester, Lichfield and Coventry, the Dean of Salisbury, Lord Calthorpe, the Hon. C. Grant, Esq. M.P. W. Wilberforce, Esq. the Rev. Dr. Milner, D. Wilson, Mr. Dixon, Rowland Hill, and others, animated the meeting by their respective addresses.

## IRISH EVANGELICAL SOCIETY.

The Sixteenth Anniversary of this Society took place at Finsbury Chapel, at six o'clock in the evening of Tuesday, May 11. T. Walker, Esq. in the Chair.

The chairman observed with regret—

“That whilst he left to others the task of recording the success, it was his duty to state the losses which the Society had sustained. Death, since their last meeting, had made many inroads amongst their friends, and some of the warmest advocates and most zealous pursuers of the truth had gone to receive their reward. Amongst these were the Rev. Mr. Julian, the Rev. Mr. Roby, and the Rev. Mr. Orme. Since the last meeting the academy at Dublin had been given up, a measure which had met the unanimous approbation of the friends of the cause on the other side of the water.”

It appears from the Report read by Rev. Mr. Tidman, the Secretary—

“That considerable success had attended the preachings and teachings of their agents

in most parts of Ireland during the year, and gave promise of still greater results, as the influence of the Society was extended. The number of agents throughout the country had been increased from 24 to 51, and each of these instruments for the dissemination of the word, felt sufficiently encouraged by success to cheer him on his way. In Dublin their efforts had been largely rewarded; in the province of Connaught, the Society had five missionaries and fifteen readers, and in the other provinces a force corresponding to the work before them. In pecuniary matters, the Society stood square with the world, the Committee being determined, at all events, not to compromise its character by plunging it in debt. The receipts of the year were 3,134*l.* 5*s.*, and the expenditure 3,103*l.* 4*s.*, leaving a balance in the hands of the treasurer of 31*l.* 4*s.* 3*d.* This, however, was the only sum which the Committee had to meet all immediate expenses, including the payment of 600*l.* due before Midsummer."

The Revs. J. Blackburn, David Stewart, (Theological Tutor at the Academy in Dublin); J. A. James, Birmingham, &c. addressed the meeting. The chapel was crowded, and the proceeds of the collection very considerable.

#### LONDON MISSIONARY SOCIETY.

The Annual Sermons on behalf of this Society, were preached by the Revs. Hugh Heugh, at Surrey chapel, from John xvii. 17; Rev. Thomas Adkins at the Tabernacle, from Psalm cxix. 136; Rev. James Sherman at Spafelds chapel, from Solomon's Song ii. 4; and the Rev. John Hatchard, St. Paul's Covent Garden, from Luke viii. 2.

The Report Meeting was held at City Road Chapel, on Thursday the 18th, W. A. Hankey, Esq. in the chair. Every part of this spacious chapel was crowded long before the business commenced. The platform was hung with Black as a token of respect to the esteemed secretary (Rev. W. Orme) of whose valuable services the Society had just been deprived by death. This painful, and in the judgments of erring mortals, premature bereavement, was alluded to in the Report, and by the speakers, especially by the Rev. J. A. James of Birmingham, who moved the

first resolution in the following pathetic and eulogistic strain:—

"We are met, my friends, this morning, under the shadow of that cloud and within the precincts of that darkness which is bebind Jehovah's throne, and in which, and beyond the reach of our officious and meddling curiosity, he carries on his mysterious, inscrutable purposes, for from thence issues a voice, saying, 'Be still and know that I am God.' The resolution refers to the loss of many valuable men, and if I do not dwell upon their names particularly, it is not because each is not entitled to be spoken with peculiar emphasis or lengthened notice, but because we have sustained a heavier loss that absorbs and engrosses all others—indeed a heavy stroke—the greatest calamity that it has pleased Jehovah ever to visit upon this institution. To say that that loss is irreparable would be to put limits to omnipotence, omniscience, and all the other attributes of the Deity—to penetrate the purposes of God, and to pry into the undeveloped secrets of futurity. But when I recollect the manly intellect, the great good sense, the extensive acquirements, the energy, the piety, the prudence, the benevolence, and the zeal of that man; when I recollect his untroubled mildness, the fluent tongue and the ready pen; when I recollect his constant habits of business, labours, alas! for us too abundant, for under them he fell a sacrifice—when I recollect especially his devotion to this Society, to which he was attached with the fidelity of a servant and the zeal of a lover, that he, who never appeared at the council-board but to be listened to with deference, was yet, though firm, not dogmatical, the source of love, the centre of an union of all the affections—when I recollect all this, I may be permitted to say, that the loss, if not irreparable is incalculable."

The report read by the Rev. J. Arundel, the surviving Secretary, stated—

"That throughout the extensive districts to which the labours of this Society had been applied, success of a cheering nature had followed their exertions. The spread of the Gospel, under the sanction of heaven, had been extensive through their instrumentality, and there were thousands in connection with the agents of the Society, who were indebted to their interference alone for an admission into the temple of the Author of All Truth. In India, particularly, a rich harvest had been reaped, and there were several labourers active, zealous, and devoted in that extensive field. There were in the East Indies 18 missionary stations, 31 missions, 71 readers, 196 schools,



and 6,691 scholars, 715 of which were girls. The station at St. Petersburg was prosperous. The Bible had been translated, and 8,000 copies of it circulated. The church was increasing in number and in grace. Dr. Phillip had resumed his useful and arduous labours at Cape Town, Africa, and under the most cheering circumstances. Since the last anniversary, fourteen new Auxiliary Societies had been formed in different parts of the country. The expenditure of the Society for the year amounted to 36,000*l.*; the contributions for general purposes, to 39,678*l.*; and for particular objects to 6,641*l.*; making an income for the year of 48,000*l.*”

The Revs. J. Hatchard, Vicar of St. Andrews, Plymouth; G. Munday, Missionary from Chensurrah, Calcutta; Rowland Hill; Dr. Milner; Dr. Bennett; also George Bennett, Esq. the surviving member of the Missionary deputation to the South Seas; and Col. Phipps, &c. addressed the audience. The amount of the subscription in the chapel was announced at 235*l.*

#### RELIGIOUS TRACT SOCIETY.

The Annual Breakfast of this Society was held at the City of London Tavern, at six o'clock on Friday morning, May 14th, being the Thirty-first Anniversary of this excellent Institution. The Hon. Thomas Erskine in the Chair.

The report presented many most interesting accounts of the glorious effects produced through the distribution of tracts. It mentioned the conversion of many Chinese and natives in every part of India, eulogizing at the same time, the great liberality of the East India Company in transporting their works free of any expense.

To these statements Dr. Milner, Dr. Stewart, and other speakers, added some pleasing instances of the operation of this Society in America, Ireland, and other places which our limits will not allow us to insert. We regret to add that these bright specimens were however shaded by other facts of a dark and discouraging aspect. A decree has been issued at Lunenburg, dated Dec. 11th, 1829, by order of the King of Great Britain's and Hanover's provincial Councillor, Baron V. D. Decken,

prohibiting the circulation of religious tracts in the kingdom of Hanover, and threatening the transgressor with fine, imprisonment, and the confiscation of his tracts. In the kingdom of Poland the Emperor of Russia had entrusted the censorship of the press to two Jews; they, of course, as was to be expected, had interdicted the printing of the Testament, lest it should injure the true religion.

Mr. Dyer who stated these facts expressed his decided opinion that they were not at present known to the Supreme authorities, and closed by recommending our beloved sovereign now languishing on the bed of sickness, to the prayers of the meeting, that if it pleased Almighty God he would again restore him to his people, that he might lift up his princely voice and declare the diabolical edict null and void. This tender allusion to our afflicted Sovereign met with an immediate response from the loyal sympathies of the audience, which was expressed in loud and continued cheers.

The Treasurer's report shewed a balance in hand of 84*l.* 0*s.* 6*d.*

#### ANTI-SLAVERY SOCIETY.

A Public Meeting of the friends of this Society was held on Saturday, the 15th inst. at the Freemasons' Hall, Great Queen Street, and is stated to have been one of the most numerous and respectable ever assembled in that place on any occasion. It is supposed not less than two thousand persons were crowded together in the Hall, while a considerable number of ladies and gentlemen who had tickets, were unable to gain admission. On the motion of Mr. Clarkson, W. Wilberforce, Esq. was called to the Chair.

On the platform there were, Lord Milton, Lord Calthorpe, the Bishop of Bath and Wells, Mr. Brougham, M.P., Mr. Denman, Dr. Lushington, M.P., Mr. F. Buxton, M.P., Mr. W. Smith, M.P., Mr. Sykes, M.P., Mr. S. Rice, M.P., Mr. O'Connell, M.P., Mr. Brownlow, M.P., Mr. W. Whitmore, M.P., Mr. M. Pendarves, M.P., Mr. H. Pownall, Mr.

H. Drummond, Mr. J. Gordon, the Rev. D. Wilson, and many other Rev. gentlemen, Mr. Z. Macaulay and Mr. T. B. Macaulay, Mr. W. Allen, and several other distinguished friends of the Society.

We regret that our columns will not afford room for the energetic addresses which embodied the views and feelings of many of these distinguished individuals who proposed and seconded the resolutions submitted to the meeting. The amendment however, introduced by H. Pownall, Esq. and which was instantly and loudly responded to by the assembly, must not be omitted.

“Parliament has done nothing for us in the colonies that have legislatures of their own. The crown colonies have not been commanded to do aught for the relief of the slave population, who are, I will assert it, native-born subjects of our king, and therefore our fellow-countrymen: they have as much right to liberty as we have ourselves, and the statutes which deprive them of that liberty are not law, but tyranny. Parliament violates the compact under which they are called together when they pass an act dooming men to slavery. Why not now instruct such of your representatives as happen to be here to stand up in their places in parliament and assert the rights of our fellow-subjects at the other side of the Atlantic? Tell me not of their being well treated or being ill treated, good or bad treatment has nothing to do with the matter. They are slaves, and if you remain supine you are parties to their enslavement. Allow me to say that they have as much right to personal freedom and independence as we have to the air we breathe. I admit some short time might be necessary to parliament for accomplishing the purpose required; but, until then, let parliament be called on to pass a bill declaring that all children born after the 1st of January 1831, shall be free. It is absurd to confine ourselves to mere general petitioning. Petitions are just taken up to the table, and the question put. On their being laid on that table, the Speaker says, ‘As many as are of that opinion say Aye, as many as are of a contrary opinion say No;’ the Ayes have it, and the petition is tucked into a bag, its prayer disregarded, and itself never heard of more. I tell you your petitions are of no use unless you obtain pledges from your representatives respectively that they will support a measure for emancipating children born after the 1st of January 1831. Let every minister of religion now in this

hall go home to his parish or his congregation bound to us, to strain every nerve to influence parliament to fix a day beyond which slavery shall not extend; let them go home to the circle of their acquaintance, and to their families, resolved to accomplish this object. Before I came to this meeting, I stated to upwards of 300 persons that a resolution would be passed fixing a time, and such I certainly understood was the intention. Let us take the step preliminary to obtaining the pledges of our representatives; let us take pledges from each other by agreeing to the amendment which I intend to propose, which is, That we immediately call upon parliament to pass a bill declaring all children free who shall be born after the 1st of January, 1831.”

Mr. Fowell Buxton afterwards read the resolution in an altered form, pledging the meeting to petition parliament for a speedy abolition of slavery, and demanding that an early day be fixed, after which all children born should be deemed free.

Mr. Pownall's amendment thus modified, was ultimately adopted.

#### BAPTIST HOME MISSIONARY SOCIETY.

The Committee feel deeply that there is much cause for gratitude to God that the interest on behalf of this institution is evidently on the increase. The measures recently adopted for augmenting their funds have been as successful as, upon the whole, they had reason to anticipate. Cordial thanks are due, and hereby presented, to those ladies, both in London and in different parts of the country, who generously furnished a beautiful collection of useful and ornamental articles for the sale; which but for the unequalled competition, would have produced something very considerable for the society. Nearly 50*l.* were realized, and that a much larger sum was not obtained, is to be attributed entirely to the great number of similar efforts for kindred institutions.

The Committee are not the less obliged by the kindness of friends at Bridgnorth, Brickhill, Camberwell, Cromer Lodge, Exeter, Fenny Stratford, Lynn, Norwich, Oxford, St. Albans, Watford, &c.; and more especially to those liberal friends in London, who, in addition to many valuable contributions, conferred the favour of their personal assistance at the sale.

Where comparisons might appear invidious they tender their unfeigned thanks to all, and pray that He who *still sits over against the treasury*, and observes the amount

of every contribution, and will not suffer even a cup of cold water given to a disciple for his sake to pass without a reward, may recompense their kindness to his servants a thousand fold!

The society has considerably extended its operations, having engaged six additional missionaries during the last year; and as their treasurer has been considerably in advance for several months past, it is earnestly hoped that the zeal and liberality of their friends at the approaching anniversary will fully meet every deficiency, and enable the society to continue and abound in this work of the Lord, till "it shall no longer be needful for any man to say to his neighbour and brother, know thou the Lord; but when all shall know him from the least even to the greatest."

#### PIEDMONT.

The following extract from a letter dated April 6, 1830, stated to have been written by a "competent judge and an excellent man," is transmitted to us in a letter, signed Francis Ellaby, Continental Society's Office, 32, Sackville Street, on whose authority we publish it.

"*Valleys of Piedmont.*—The awakenings continue although slowly, persecution keeping pace with the same. The Protestants have excited the Sardinian authorities against the brethren, who are undergoing all manner of vexations. I beg the Committee to make these things known in England, to prevent the people giving any more money for the relief of those wretched Vaudeans who are quite fallen from what they were, and who are become unrelenting persecutors of the children of God, and who have misapplied the sums collected for their support by Appia."

#### LIVERPOOL SOCIETY IN AID OF THE SERAMPORE MISSIONARIES.

With the view of reporting the progress of the mission in the various branches of its labours, viz. the *translators*, the *missionary stations*, the *native schools*, and the *college*, a public meeting of the subscribers and friends was held on the 12th inst. in Byrom Street Chapel, of the proceedings at which the following is a brief outline.\*

After prayer offered by the Rev. Samuel Saunders, minister of the place, James Cropper, Esq. of the Society of Friends, took the chair; and having briefly stated

the objects of the meeting, the Rev. Charles Anderson of Edinburgh, in compliance with his request, gave a very interesting statement of the progress of the work, in which, amongst other encouraging circumstances, he reported that *three new missionary stations* had been recently added to those before existing, one of these owed its establishment to the active benevolence of one individual, who, with the aid of a few friends had raised about 1300*l.* and engaged to devote the interest of this sum to the formation and support of this station. Another was in the county of Assam, the contiguity of which to China, renders it a very important position: this station was under the charge of a Mr. Rae, who had formerly studied under the care of his brother, a licentiate of the church of Scotland, afterwards served in the artillery in India, and subsequently was entrusted with the superintendence of public works in Assam, but being obliged to return to India on account of ill health, was seriously impressed by the preaching of Mr. Leonard, and eventually gave himself to the charge of this mission, after a residence of some length at Serampore, in order to his preparation for the work. The third station was formed at *Barripore*, about 31 miles S. S. E. of Serampore, under the pastoral care of Mr. Rabelholine, a member of the Lall Bazaar Church, who was born and had been brought up near to Serampore. This station had been formed under promising circumstances, which had afterwards been momentarily obscured by the murder in September last of a native convert, of inoffensive life and manners, whose only offence was his uniform attachment to the interests of the Redeemer's kingdom, and whose death has laid upon the Serampore missionaries the necessity of supporting his widow, who was about to be confined, and her three children. Notwithstanding the alarm which such an event was calculated to produce on the minds of the inquirers after the truth, Dr. Marshman and Mr. Mack had subsequently visited the village, and baptized eight men belonging to it, one of whom was the man into whose house the murderers had broken, and who had with difficulty saved himself by plunging into a neighbouring tank. Seven or eight others had since offered themselves as candidates for baptism.

After Mr. Anderson had given further details of the partial abolition of Suttees at an earlier date, and the absolute prohibition of this horrid rite in November last; as well as of the affecting evils attendant on the pilgrimages to Juggernaut, he concluded by strongly recommending the perusal of No. 3, and especially No. 4 of the Periodical Accounts just published. Resolutions in accordance with the sentiments which

\* An account of the first meeting of this Society was given in our Magazine for April 1829, p. 166.



such facts were calculated to excite, were then successively proposed by the Rev. Dr. Steadman of Bradford Academy; Thomas Smith of Rotherham (Independ.) of Shrewsbury; Dr. Ralph, of the Scotch Church; Mr. Saunders, minister of Byrom Street Chapel, and others, and were all unanimously adopted; and after the chairman had urgently recommended a more enlarged support of the object of the mission, and some liberal contributions had been reported, including 20*l.* from the chairman, and 50*l.* as a second donation from another friend, the meeting separated apparently under a deep impression of the all-important nature of the undertaking to which their attention had thus been called.

MOSES FISHER, } Secs.  
C. H. JONES. }  
J. HOPE, Treasurer.

## ASSOCIATIONS.

### BUCKINGHAMSHIRE.

Wednesday, May 12th, the Buckinghamshire Association of Baptist Churches, was held at Long Crandon, when two sermons were preached by Messrs. Tomlin, from Rev. ii. 1; and Ives, from 1 Thess. v. 25. Mr. Shirley from Sevenoaks, preached in the evening from John vi. 66—68. The subject of the Circular Letter was, "The necessity of maintaining scriptural discipline in the churches of Christ." It was cause for gratitude that nearly all the

churches had experienced an increase; and in the fourteen churches there was an increase of 125 members. The next Association to be held at Gold Hill, May 11th, 1831.

## NOTICES.

The Annual Meeting of the Baptist Home Missionary Society will be held at the City of London Tavern, on the evening of Tuesday, the 15th inst. Chair to be taken at six o'clock precisely.

On Wednesday evening, the 23rd inst. the Annual Sermon for the Bristol Education Society will be preached at Broadmead, by the Rev. C. E. Birt, A. M. of Portsea. Service to commence at seven o'clock. And on Thursday, the Public Meeting for the transaction of business will be held, in the same place at twelve o'clock.

The ministers educated, or in course of education at the Baptist Academy, Bristol, will dine together on Tuesday, June 15th, at two o'clock, at the King's Head, Poultry. Other friends to the Institution, both ministers and laymen, are admissible on the introduction of a member.

The Anniversary of Shacklewell Chapel, Wellington Place, Stoke Newington, will be held on Tuesday, June 8, 1830. The Rev. J. J. Davies of Tottenham, will preach in the afternoon at three o'clock, and the Rev. W. H. Murch, Theological Tutor of Stepney College, in the evening at half-past six.

## PUBLIC MEETINGS IN JUNE, 1830.

Day.	Hour.	Society.	Occasion.	Preacher or Chairman.	Place of Meeting.
Tu.	1. 11.	Stepney Baptist Coll.	Ch. Sermon..	Rev. J. Fletcher, A. M.	Stepney Bapt. Coll. Chap.
—	6½.	Ditto ditto.....	Sermon..	Rev. Edward Steane ..	Ditto ditto
F.	4. 12.	Sailor's Rest .....	Meeting .....	.....	Free Masons' Hall.
Th.	10.	1. London Fem. Penitentiary	Meeting	W. Wilberforce, Esq...	At the Instit. Pentonville.
Sa.	13. 10½.	Relig. Tract Soc. for Irel.	Sermon..	Rev. W. Howell.....	Long Acre Episcopal Cha.
W.	16. 11.	Baptist Missionary Society	Sermon..	Rev. John Brown.....	Wesleyan Ch. City Road.
—	6.	Ditto ditto.....	Sermon..	Rev. J. H. Hinton ....	Surrey Chapel.
Th.	17. 11.	Ditto ditto.....	Meeting	John Foster, Esq. ....	Spa Fields Chapel.
—	6½.	An. Stepney Bapt. College	Sermon..	Rev. T. S. Crisp.....	Devonshire-square Chapel.
Fr.	18.	6. Baptist Irish Society	Breakfast	J. E. Gordon, Esq. ....	City of London Tavern.
Th.	24. 11.	Cheshunt College.....	Sermon..	Rev. J. Sherman .....	Cheshunt College Chapel.

# IRISH CHRONICLE,

JUNE, 1830.

THE Sixteenth Annual Meeting of the Baptist Irish Society, will be held, by Divine permission, on Friday, June 18th, at the City of London Tavern, Bishopsgate Street. Lieutenant Gordon, R. N. will take the chair at seven o'clock. A breakfast will be provided at six, price 1s. 6d. to each person; and after the chair is taken the doors of the Tavern will be thrown open to the public.

*As the Annual Account of the Society is made up by the Treasurer on the 17th inst. those who have monies to transmit will oblige the Secretaries by sending it before that day.*

*From the Rev. James Allen, of Ballina, to the Secretaries.*

*Dublin, April 20, 1830.*

DEAR BRETHREN,

HAVING now returned from my tour in the north of Ireland, in connection with Brother Wilson, on behalf of the Society, I deemed it prudent to forward a line relative to our reception and degree of success.

Our reception, for the most part, was highly gratifying indeed. The good feeling entertained and expressed respecting the Society's operations, render it in some degree pleasant to appeal on its behalf: so satisfied, indeed, are the friends in the North of the suitability and usefulness of the Society's schools, that a request has been made, though not as yet in an official manner, for the establishment of a school, under the auspices of our Society, in Newry—that large and populous town.

As to our success, this, I may remark, has been tolerable. We have not, indeed, reached the sum collected in the North last year; but we have surpassed that of any preceding one, and really hope, not without good ground, that the Society's agents for next year will go under more favourable circumstances than on former occasions. Mr. Wilson, however, will, I suppose, write upon this subject at large.

The letters and journals forwarded with this, so far as I have been able to examine them, are of a pleasing and satisfactory kind. There is one to which I would have your attention particularly called; it is the one from Richard Murray, your schoolmaster and scripture reader, placed among the islands in the West. The mere perusal of this letter will speak volumes respecting the neglected state of those islands and the adjacent coasts, and respecting the vast need of that instrumentality your Society employs. Such instrumentality has, under the divine blessing, been successful on the main land, and will, we trust, ere long, be the

means of gathering many on these islets of the sea around the standard of the Cross. This, brethren, is the fervent prayer of,  
Yours, respectfully,

JAMES ALLEN.

*From Richard Murray to Mr. Allen.*

*Achill Island, March 25, 1830.*

REV. SIR,

Blessed be the Lord that I am enabled to give the following statement of my travels in the west of this kingdom since I parted from your reverence.

The state of the weather was very unfavourable, which rendered my visits to the islands very dangerous; nevertheless the confidence which I reposed in my Saviour, whose revealed will I had to impart to my poor deluded countrymen, who have been in a state of darkness on these remote islands for some ages past, rendered every difficulty which seemed to obstruct my way more easily surmounted.

The external appearance of the country is wild and unpleasant, there are no roads through these wild deserts,—in some places shaking bogs, and in others steep unaccessible precipices. I visited Achill-beg according to your request: Mr. D. and Mr. B. received me as friends of our cause, there are about sixteen children on this island capable of going to school.

From Achill-beg I sailed to the Bull's mouth in the gally. We had a stormy passage of about twelve miles, but blessed be the Lord we sustained no material loss or damage, we arrived at this place within a few minutes of sunset. It is thinly inhabited. John Jones, a Welchman, who is stationed here, brought me to his place to give me some refreshment, with a promise to convey me to the village of Dugorth, as there was no place more convenient to accommodate a stranger within five or six miles of this station. I had not been many

minutes at Jones's place, when Mr. J. the chief officer sent for me, and enquired of me my business to the island, which when I informed him, he took me into his parlour and introduced me to Mrs. J. a very pious gentlewoman. They both received me in the most friendly and familiar manner, and requested me to make a home of their house; and so far as they could be of service to me and all friends of this divine cause, that they would feel the greatest pleasure in so doing. Mr. J. has a fine collection of religious books of which he seems to make good use. We spent the most part of the night reading the Bible and other sacred works. Mrs. J. sung a hymn, and Mr. J. concluded the day with prayer. Genuine religion and domestic happiness seem to reign here in a superior degree. The following day Mr. J. sent Jones the Welchman with me as a guide to the next station at Dugorth, who requested of me to try his religious sentiments by the word of God. I had much conversation with Jones. On the way I found his views of Christianity to be scriptural, and the ground of his righteousness to be the Lord Jesus Christ. We both arrived at the next station at Dugorth. At Mr. R.'s place I read a few chapters, to which they seemed to be very attentive, and requested of me to attend with them as often as possible. I found the number of children here to be about ten. Mr. R. and Mr. H. conveyed me to Slieu-more (or the great mountain) it blew very stormy this afternoon, but the Lord enabled me to reach so far as the village of Keel. Here the Lord opened a door for my reception. Mr. W. the chief officer received me as a friend, and told me that he would exert himself to the utmost of his power in order to sanction the cause of his Redeemer. Mrs. W. is a woman of religious sentiments and has a great taste for religious books, of which she has a fine collection.

In this village of Keel, as I have been informed, are more than two hundred families; it is considered to be the metropolis of the several islands which surround it. There are a vast number of children in this village, all reared as their forefathers were, to the superstitious observances of all the diabolical practices of the Antichristian church. If the most seditious and barefaced fable is told to these poor deluded beings, they are of such a credulous disposition, and so subject to these strange delusions which are prevalent in the church they belong to, that they believe all more firmly than the divine word of God. Their various superstitious views and practices, I intend, if the Lord spares me, to describe in my next letter.

Since your reverence visited these islands, the priest is on the alert giving daily

warning to his flock to beware lest they should be deceived by the false prophets, who were apparently inclined to disturb their customs, which had been prevalent for so many ages on these islands. Priest M'M. was removed from this place to the county Galway for a certain cause, which I intend to relate in my next journal. His furniture was sold at an auction on the 22d of this month, where there was a large assembly of the islanders. Their main subject of discourse or conversation was concerning your Reverence's visit to the islands, and the stranger which arrived lately, meaning me. The coast guard, I hope, is a blessing to this part of Ireland. I find many of them of very moral and pious sentiments. I hope they are lights, through whose instrumentality, joined with our feeble exertions, Divine Providence will effect a change in this remote country, which before this period seemed inaccessible to the friends of the Gospel of Jesus Christ our God.

As this village of Keel is considered to be the largest on the island, and the chief officer, Mr. P., is a pious man, and seemingly inclined to be of service to us, so far as he can prevail upon the villagers to attend the school, I intend to commence here. Thomas W., a coast guard, tells me that he will do his utmost for me. He is Mr. B.'s brother-in-law. I expect to meet opposition from the enemies of truth, but my intention is to persevere with diligence in this neighbourhood, relying upon the promise of my God to his people, who says that his eyes shall be upon the righteous, and his ears open to hear their cries. The few conversations I had with the inhabitants enable me to understand that their minds are contracted by priestcraft. May He who loved us, and washed us from our sins in his own blood, hasten the period when all shall know him and serve him in spirit and in truth. This I solicit in the name of my Redeemer, to whose name be ascribed all honour and dominion now and for ever. Amen.

*From a Scripture Reader.*

*Sligo, April 14, 1830.*

REV. SIR,

I AM after returning from my district, and although the times are hurried, I found the schools pretty well attended, and I am happy to state that the priests are giving no annoyance to any of our schools at present. The people are very happy to be at liberty to embrace the opportunity which the Baptist Society is affording the poor of Ireland, and many of them are lifting up their hands, praying for a blessing to attend the Society, for giving their poor children free education, which many of themselves are destitute of.



There is one of our teachers, of the name of A., who I trust is brought to the knowledge of the truth through the reading of the sacred volume; he is a most steady, sensible young man, and a very good scholar. When I inspected his school last week, he began to thank God for the knowledge he had got, and, said he, "it was a happy day for my soul when I began to teach for the Baptist Society; for I might have remained in ignorance during my life, if I had not been employed by them;" and, said he, "when I began to teach, I was as ignorant of the scriptures as a cow or a horse, although I read Greek and Latin." He had many passages marked in his Testament which seemed mysterious to him. He begged of me to explain them to him, which I did, as well as the Lord enabled me; and no man could be more thankful than he seemed to be.

A few nights ago, I was invited by a priest's brother to stop with him, which I did; and after dinner, he asked me, did I believe that St. Patrick was in Ireland? I told him that it was possible that such a man might be in Ireland. "Well," said he, "Do you believe in all the miracles that he performed?" "No," said I, "for miracles ceased with the apostles." "Is that to say," said he, "that you do not believe that he banished the devil's mother off Crough Patrick?" Then I shewed him the folly of his belief, for that the devil had no mother, and that he was created a spirit. "Well," said he, "I see plainly that you are telling the truth, although I believed in that since I recollect to hear it first, and I see that we are taught to believe many false stories." Then I began to shew him the danger of believing any thing that is contrary to the word of God, and the necessity of being acquainted with it; and then I endeavoured to shew him the way of salvation through a crucified Saviour. He paid the greatest attention, and requested of me to call upon him when I should go that way again.

I had a satisfactory meeting in my own house these three Sundays past. I had a good many persons to hear me read the word of life, and some of them have promised to come often in future. There is an old woman in my neighbourhood who is always glad to see me, and she is very attentive to the reading of the scriptures. She came into my house a few days ago, and my wife gave her something to eat. She told the old woman that she would have given her a bit of meat, if she would eat it in Lent. "I will," said she; "for I see from what Mr. Brennan was reading for me the other day, out of the Testament, that the people who forbid to eat it have departed from the faith, therefore I am not bound to obey them." Then, after she had

refreshed herself, I took the Bible, and shewed her that eating flesh or letting it alone was not calculated to bring us to heaven; that there was nothing to bring the soul to heaven but a saving faith in the Lord Jesus Christ. She thanked God often in my presence for bringing her to hear the holy scriptures read, and for shewing her the danger of her former belief.

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*From an Irish Scripture Reader.*

*Carhue, March 12, 1830.*

REV. SIR,

MY delay in not sending you a copy of my journal for the month of January, has been occasioned by a long sickness, which began with me in the end of January.

I have made thirty-two visits in the month of January, some of which it pleased the Lord to favour, an account of which I shall to you.

Thomas K., a carpenter, a converted protestant for several years, and although not a tenant of M., was sending his children to his school; but being threatened by the enemies of truth, he turned to mass, withdrew his children from the school, and sent them to the priest's school; and also often spoke lightly of protestantism after leaving them. On the 4th of January I first visited the said K. and read the 15th of Matthew, upon which his eldest son (who remained always a papist) took a Douay Testament and compared it with my Irish Testament through several parts of it, but could find no difference; which greatly surprised them, and gave me more room to work. My next visit to them was on the 7th of the same month, and seeing a catechism in one of the children's hands, I asked him for it, and desired him to bring his Douay Testament. I read the general confession in the catechism, and observed that not a word or petition was addressed to the Lord Jesus Christ, who was the only mediator between God and man; and got the boy to read the following portions in his Douay Testament:—1 Tim. ii. 5; 1 John ii. 1, 2; Heb. vii. 25; Matt. iv. 10; John xvi. 23. I then desired them to get a Douay Bible, and compare God's ten commandments with those in the catechism, and that they would find their own very deficient. These reasonings surprised them beyond measure. Michael K., who compared the Testaments, became desirous of learning Irish. He came to me the following night, and took an Irish spelling-book. On the 14th I visited them again, and the younger children being out, the said Michael K. took his Irish book and read a lesson. I asked him to bring his Douay Testament, that we might further compare them. We

then read the 10th chapter of Acts and the 22d of Revelations, whereon I observed that neither St. Peter nor the angel from heaven would allow any to worship them, but directed John to worship God. Again, I visited them on the 29th, and took their Douay Testament, and read the 9th and 10th chapters of Hebrews, shewing that the sacrifice of the mass was quite contrary to the scriptures, and that Christ, by his sacrifice on the cross, saved all believers in him. I referred to John iii. 15, 16. K. has, in the end of February, sent his children to Mr. S.'s school, and has returned himself to attend prayers at Mr. S.'s meeting house.

I have been employed in the mornings during this month in writing a ledger for Mr. S., wherein the names of his tenants, and such of his neighbours as he has an opportunity of having a religious intercourse with, are alphabetically arranged, with room to each name to mark their degree of religious knowledge; the number of names amount to nearly one thousand.

Mr. S. on the 17th of January began to administer the Lord's supper, when only five attended; on the 24th nine attended; and on the 31st fourteen attended. He has continued the same on every Lord's day, and about the latter number has attended to receive.

During the month of February I was laid up, and unable to do any thing; but since the time I was able to sit up, to such of my acquaintances as came to see me, I gave tracts. Since the 1st of March, I am beginning to visit my next neighbours, being yet unable to go far. I attended on the 5th inst. to hear the Rev. Mr. Gregg preach at Carhue, where about one hundred persons attended to hear him, and many more would attend, but not having time to give them notice. He preached very delightfully, both in English and Irish. Our schools and meetings are considerably increased, thanks be to God!

### CONTRIBUTIONS.

£. s. d.

#### Received by Mr. Burls.

Thomas Key, Esq. Water Fal-			
ford .....	100	0	0
T. a Wellwisher .....	5	0	0
An old Right Hand .....	1	0	0
Robert Wigney, Esq. Brighton	1	1	0

#### Received by Mr. Ivimey.

##### Buckingham Assoc. Churches :

Amersham, Mr. Morten, sen.			
Subscription .....	1	1	0
Collected by Mr. Cooper	0	8	0
Haddenham, Collected by			
Misses Franklin and			
Tyler .....	1	7	0
Chesham, Collected by Mr.			
Pope, jun. ....	3	16	6
W. Tomlin, Subscription	1	1	0

#### Received by Mr. Dyer.

Bewdley, by Rev. G. Brookes	2	10	0
Boxmoor, Friend, by Mrs. Ca-			
rey .....	0	5	0
Howarth, by Rev. M. Oddy..	5	0	0
Kington, Missionary Association			
by Rev. S. Blackmore....	5	0	0
Goswell Road Auxiliary, by Mr.			
Green (one-third) :			
Male Branch ..	6	15	10
Fem. Branch ..	2	9	1
Sabbath School	0	7	1

9 12 0

Beaulieu, Hants, Rev. J.B. Burt	1	0	0
Friend, by Ditto .....	1	0	0
Rev. R. Horsey, Wellington..	1	0	0
Ilford, by Rev. J. Smith ....	10	0	0
Worstead, Norfolk, by Mr.			
Blakeley .....	2	0	0
Fakenham, by Mr. Lynn ....	1	15	0

#### Collected by Rev. S. Davis.

At Liverpool (additional)....	8	19	7
Manchester .....	25	4	0
Nottingham .....	2	1	0
Coventry .....	9	10	0
Leicester .....	2	1	0
Cambridge .....	13	3	6
Norwich .....	86	16	8

#### Subscriptions received by W. Burls, Esq.

56, Lothbury, Treasurer; Rev. J. Ivimey, 51, Devonshire-Street, Queen Square; and Rev. G. Pritchard, 4, York Place, Pentonville, gratuitous Secretaries.

# MISSIONARY HERALD.

CXXXVIII.

JUNE, 1830.

## BAPTIST MISSION.

THE Friends to this Mission are respectfully informed, that the ANNUAL MEETINGS of the SOCIETY will be held in LONDON, in the course of the present Month, according to the following arrangement :

### TUESDAY, JUNE 15.

MORNING, 11.—The Committee of the Society will assemble at Salters' Hall Meeting House, Cannon Street, when the Company of all Ministers of the Denomination who may be in town, is particularly requested.

### WEDNESDAY, JUNE 16.

MORNING, 11.—Sermon for the Society, at the Wesleyan Chapel in the City Road, near Finsbury Square, by the Rev. JOHN BROWN, A. M. of Edinburgh.

EVENING, 6.—Sermon for the Society, at Surrey Chapel, Blackfriars Road, by the Rev. JOHN HOWARD HINTON, A. M. of Reading.

### THURSDAY, JUNE 17.

MORNING, 9.—Prayer Meeting for the Mission, at Eagle-street Meeting House. Some Minister from the country is expected to deliver an Address.

11.—Annual Meeting of the Society, at Spa Fields Chapel, when JOHN FOSTER, Esq. of Biggleswade, is expected to preside.

## FOREIGN INTELLIGENCE.

### BENGAL.

By a Letter from Mr. James Thomas, dated the 30th of September last, we learn that, in order to supply the station and maintain divine worship in the chapel at Howrah, it had been thought best for him to remove to Sulkea, which adjoins the village of Howrah, and where the population, both of Mussulmans and of Hindoos, is exceedingly great. The Letter we have mentioned contains an account of interviews and conversations with the natives, which we shall sub-join.

On the 9th instant I had been over to Calcutta, and on my return had distributed a few tracts, both in the Bengalee and Hin-

dostanee, which were received with great readiness. Soon after my return home, I went out to look at some ground, with a view to hire it for school premises. Near this spot were several persons employed, preparing an article used in smoking. With them I entered into conversation, but of a general nature. A considerable number of persons soon collected about us, and I felt desirous of saying something which might prove useful, and soon found an opportunity of leading on to such discourse, though somewhat indirectly. A Brahman, to whom half an hour before I had given a tract, brought it, and wished to read it to me, and would hardly be dissuaded from doing so, though he was again and again told I did not understand that language. On this, several began to speak in Hindostanee, and at the same time a Mussulman, who is employed in the College, was observed standing in the road, and immediately called upon to speak to me. He came forward, and, to display his learning, addressed me first in Arabic, then in Persian; but finding I understood neither, he condescended to converse in Hindostanee. He began, in a very abrupt and rather offensive style, to inquire



whence I came, where I resided, and what I was, &c. I did not much like his interrogatories, and, to put an end to them, asked in reply who and what he was, and learned that he was employed in the College as a Moonshee, and understood Arabic, Persian, and Hindostanee. I observed that such knowledge might be useful, and if properly employed must be so, at least for the present life; but that something else was necessary for the life to come. He said he did not understand me. I explained. "You, and I, and all men, must shortly die; perhaps in a few days, perhaps to-night; but when death has taken place, what then?" He, in a manner I have often observed with pain, replied, "*Koseh nuheen*;" a term implying that it was a matter of perfect indifference. I reminded him that man is compounded of body and soul; that at death these become separate, when the body rots, and mingles with the earth: but not so the soul; this lives, and lives for ever. "But when the soul leaves the body, what becomes of it?" Answer: "Returns to God." "And what then?" "What God pleases. Nay," I said, "the soul at death returns to God, and from him receives a righteous sentence." "Yes," he replied, "an examination takes place." "And then," I observed, "the soul must either enter heaven or hell. Now to whether of the two are you and I going?" "O, this is known only to God." "But," I said, "it may be known to us now, and it is necessary for you to examine the subject now, while you live, and ascertain to which place you are likely to go at death. God will judge the soul, it is true, but according to its character and actions while in the body; and the future state will be determined by the present, and not by any arbitrary act of God. Just as when a person on some charge is brought to trial in a court of justice; if previously innocent, and that fact can be made manifest, he is not punished, but acquitted; if guilty, and this be proved, he is condemned, and punished according to his offence; not because he has been tried, but because he has been found guilty:—so here, if we are sinners, all our sins are known to God, and he will deal with us according to our conduct. If in that day, when we appear before God, we be found guilty, we shall be punished for our crimes. (*Assented to.*) Now it is necessary for you and me to inquire whither we are going, or for what place we are fit. What is heaven? who are its inhabitants, and who can enter there? Hell—what place is it? for whom and wherefore made? Heaven is a holy place: God who reigns there, and angels and the souls of men who inhabit it, are all holy; and nothing unholy can enter there, for God cannot suffer sin to remain in his presence.

Hell, like a prison, is a place of torment, made for the punishment of sinners. Now for which are we preparing? If we would go to heaven, we must be made meet for that holy place, its inhabitants, and employments. If my heart be in love with sin, and set on the world, I could not be happy in heaven. Were a drunkard, who is only happy in the society of drunkards, and while drinking intoxicating liquors, to be taken by force from such society, and placed in company with sober, steady, and good people, and compelled to do as they do; he would say, 'these are not my companions; this is no place for me;' and as soon as opportunity offered, he would hasten to his drunken companions and his cups. So, were the sinner, in his sinful state, to be taken to heaven, he would not be happy; his heart is on the world and sin, and finding neither, he would say, 'this is not my place, these are not my companions;' and would gladly flee from such a place. Again, if I know that God is holy and just, and hates all sin—and know too that I am a sinner, I shall be afraid to appear before him. Like a person who has fallen into some filthy ditch, or whose body is otherwise defiled, and occasions a disagreeable smell; and whose character and conduct too are such as to prove him a mean and wicked man; were such an one to be summoned to appear before a great king, surrounded by his ministers, &c. would he like to go? No: he would do any thing, or flee any where, rather than go before the king. And were he compelled to go, he would be covered with shame, and hide his face, and retire as quickly as possible. So the sinner, conscious of his guilt, knowing how offensive his conduct and character must be to God, dreads to appear before him, and would gladly hide himself, though it were in hell, from his view. It is this sense of sin, and the uncertainty about the future, that makes men fear to die, which you know they do. (*Assented.*) Death is a friend or a foe to every one. If my sins are forgiven, and I am fit for heaven, death will be my friend; if I am not fit for heaven, death will be my enemy; it will take me from all my enjoyments, and introduce me to an abode of everlasting misery."

To these things the people seemed to assent, as true and serious. I then said, "It is important for us to inquire if there be any way in which our sins can be forgiven, God and ourselves can be reconciled, and we made fit for heaven. Is there any way?" I asked. "Yes," said the person before mentioned, and proceeded to repeat something in Arabic, which I did not understand; when an old man, who was standing by, stopped him, and said, "Prayer and fasting are the way of forgiveness." The

other consented. The old man went on to say, "God is with us, and in us." Immediately perceiving he was about to advance the notion, that it is God that does every thing, and is so in us that our actions are all his, I stopped him, and entreated him not to make God the author of sin; stating that he, being holy and hating all sin, he could not possibly be so with man, an unholy, sinful being, as to make his actions his own. He asked, "Is God one?" Answer: "Yes." "Where is he?" "There is no place where he is not." "Then he is in every thing, and in every body." I again reminded him, that God cannot be so with the sinner, as that what the sinner does is the act of God. He is holy, hates sin, has forbidden it, has prepared a hell for its punishment, into which he will cast all who die in sin; but if he be so with the sinner, as that he is the author of sin, he must hate his own act, hate and punish himself, which is impossible. Again, if God be with me, there must be friendship between us, and I shall not live in sin, nor love it, but hate and avoid it. Then turning to the other, I observed, "You say, that for our prayers and fasting we shall be forgiven, but how can this be?"

Here, when stating my objections to this method of forgiveness, and opening the way of pardon as displayed in the Gospel, I was called away, and my hearers and opponent went their way. O that what they have heard may prove a nail fastened in a sure place!

### JAMAICA.

We had indulged the hope of being able, in this Number, to meet the anxiety of our readers, by communicating some information as to the intentions of his Majesty's Government in reference to the Slave law; but hitherto that hope has not been gratified. In reply to the various applications made to the Colonial Office on the part of this Society, and other bodies deeply interested in the question, we have been assured that the subject shall receive the earliest possible attention, but the pressure of public business has been such, during the present session of Parliament, as to render delay unavoidable. Still, as the House of Assembly (by what au-

thority we have yet to learn) have enacted that the law shall go into operation *on the 1st day of August next*, unless his Majesty shall have been pleased, before that day, to notify his disallowance of it, the necessity for a prompt decision becomes every day more urgent. How fully prepared many of the colonists are to carry these oppressive enactments into effect, and what would be the results with respect to our Missionaries and their congregations, may be safely inferred from the details of grievous oppression contained in the Appendix to the Annual Report of the Wesleyan Missionary Society just published. That document, we believe, will be generally circulated among the members of both Houses of Parliament, and surely all who peruse it must feel the necessity of prompt and effectual interposition, on behalf of those who are labouring for the spiritual benefit of the negro population. Our friends, we trust, will not fail to commit the cause, at this important crisis, to his watchful care who "*hath prepared his throne in the heavens,*" and is able "*to turn the hearts of men, as the rivers of water are turned.*"

As a proof that Jamaica contains some individuals capable of estimating aright the character of Christian Missionaries, and the natural result of their exertions, we insert the following paragraph from the *Watchman*, one of the Kingston newspapers, conducted, if we mistake not, by persons of colour.

That the moral and general improvement of the West Indian slave is justly attributed to the labours of the Missionary, no thinking man will attempt to deny. The slave has been raised from the demoralized and unnatural state of a brute, to a measure of morality and civilization that would do honour to a higher grade in the scale of society. By enjoying the benefits of religious in-

struction, he has been taught that first and most practical lesson in Christianity, to do unto all men as he would they should do unto him. It is thus that he respects the time and property of his owner, and thus that the dangerous doctrines of anarchy and insubordination have fled for ever from our shores. Who then can deny the meed of praise, so justly due to the indefatigable and invaluable labours of the Missionary? No honest man can, is our reply; and yet that the Missionaries should be the subject of vituperation and undeserved reproach, is not to be wondered at, if we take a view, a cursory or passing review, of the state of society in Jamaica.

We are grieved to add, that a letter by the last mail announces the decease of our much-esteemed missionary brother, Mr. James Mann; who has been, during his residence in the island, the active and indefatigable coadjutor of Mr. Burchell, of Montego Bay. Mr. Mann was pastor of the newly-formed and flourishing church at Falmouth, but exerted himself greatly in itinerant labours in various directions in that part of the island. A few days after the arrival of our friends by the Garland Grove, he proceeded to Spanish Town to meet them, and travelling on horseback, was overtaken with rain on the second day, which occasioned a fever, that terminated his valuable life on Wednesday, February 17. Mr. Mann left his native shores to engage in the work of the Lord in Jamaica, about four years ago; and his constitution appeared to promise fair for long-continued exertion therein. It has pleased God, however, to disappoint these expectations; but short as the period of actual service was, he was privileged to accomplish more than usually falls to the lot of ministers, at home or abroad, in the longest life. Further particulars of his decease will probably reach us soon; in the meanwhile, we close this article by inserting a letter lately received by the Secretary from a most respectable gentleman, on whose estates Mr. Mann

was accustomed to preach. The communication is not only highly honourable to the memory of the brother whose loss we deplore, but valuable in its bearing on the general question.

It gives me great pleasure to have it in my power to afford you the following satisfactory evidence of the conduct of your Missionaries in Jamaica, as extracted from a letter of my brother to me, dated August 28; and that the following statement may and should carry the more weight with it, I think it right to say, that he has been a resident in that island for upwards of two years, and that both he and I, having a considerable interest at stake there, must necessarily feel much alive to every circumstance likely to disturb the peace and well-being of that colony. He begins by speaking of your Missionary at Falmouth, Mr. Mann.

"I cannot help expressing my astonishment, that men placed in the situation of Mr. Mann, holding strongly upon the affections of the people by the medium of religion, should use their influence so wisely, because so moderately, that they scarcely seem to clash with the prejudices of the planter. Can there be a greater proof afforded, of the temperate exercise of power over these uneducated people's minds, than that, though every eye is upon the alert to detect an abusive influence, and every imagination is at work to construe some disturbance amongst the negroes, as attributable to the Baptists, no proof has yet been given, founded upon any thing like liberality or fairness, that they have ever worked upon any other calling than that of religion. Through good and through evil report they travel on, availing themselves of the assistance of the proprietor, wherever the least encouragement is held out to them, and disconnecting themselves from local as well as general politics." He then goes on to say, that in compliance with my desire, he had made arrangements with your Missionary, Mr. Mann, to go once a week to my estates, distant from the place of his residence seven miles, in order to preach, and teach the negroes, for which purpose a part of Wednesday is appropriated. I need now merely add, from the great good, moral and religious, which I anticipate from this labour of love amongst them, how much I should deplore any steps being taken by the Legislature in Jamaica, and to be sanctioned by his Majesty's ministers at home, likely in the remotest degree to frustrate what I am convinced can alone tend to improve the condition of the slave, and raise him in the scale of our common humanity.



Since the preceding article was sent to press, further communications respecting this painful event have arrived. Mr. Burchell writes thus, under date of March 8.

MY DEAR SIR,

You will hear by this packet, if you did not before, of the death of our dear brother Mann. Our heavenly Father has seen fit in his wise providence, to diminish our little and our happy circle, and to take from us to his own home, one whom we loved and with whom we often took sweet counsel. We dare not dispute the wisdom nor the goodness of God in this afflictive and painful dispensation, but we feel it most deeply. As a society you have lost one of your most disinterested and devoted missionaries. As brethren we have sustained an irreparable loss! He was a *good* man—an indefatigable missionary—a kind friend—and an unassuming servant of our Lord Jesus Christ. Very few missionaries have laboured so much in so short a period, and so successfully as our dear brother; his soul was wholly absorbed in the cause of the mission and of Christ: to promote that he lived, and laboured, and died. He was bent on the work of the Lord, and to that he would make every thing subservient. If duty called, neither distance, nor difficulties, nor fatigue would deter him; he must be at his post. If there appeared a favourable opening in Providence to extend the cause of the Redeemer, he never hesitated as to his duty; there he was found the herald of mercy, proclaiming the tidings of the cross. In his zeal he was influenced by the best of motives, a desire to promote the glory of his divine Master: he was far from being ambitious for a name or worldly applause; he never magnified his labours or success, he sought an approving conscience and an approving God. Very few, except those immediately connected with him, are aware of his exertions, his fatigue, and his sacrifices. His pleasure consisted not in the enjoyment of personal ease, but in labours to extend the Redeemer's kingdom. "He was a burning and a shining light." When the last enemy assailed him, it found him at his post discharging his duties.

Tranquil amidst alarms

It found him on the field,  
A veteran slumbering on his arms  
Beneath his red-cross shield.

His sword was in his hand  
Still warm with recent fight,  
Ready that moment at command  
Through rock and steel to smite.

Sunday, the 7th of February, he preached at Stewarts Town, whence he proceeded to Oxford Estate on Tuesday, and preached there in the evening. About midnight or early the next morning, he was attacked by ague, which was succeeded by fever. Thursday he had another attack. Friday he sent to me stating his indisposition; adding, he thought he was in the way of recovery, and requested me to get brother Cantlow to supply his place at Falmouth. Fearing his sickness was severer than he expected, I sent an express to him Saturday morning, begging him if the fever returned again, to let me know by another express, and I would hasten to him after morning service on Sunday. However, I heard no more of him till Monday afternoon, when I, brother Knibb, and Cantlow, started for Falmouth; from thence I and Mr. Knibb proceeded little after midnight to Cambridge Estate, where he then was, when we found him something better than we feared; little did I think he was so near his heavenly home. The day before he died, he opened his mind very freely to me, nor shall I ever forget the affecting, the heart-rending interview. On asking him how he felt, he said, "I have no ecstasy, but I have no fear. I think I have a good hope. I feel I have a solid hope; my hope is founded on the atonement, the precious atonement of Christ. I feel I have no merit of my own, nothing on which I can lean, nothing on which to trust; the merits and atonement of Christ are my hope." He was very tranquil and composed: dear fellow! I shall never forget my parting interview. In the evening I asked him how he was, and whether he was willing for us to proceed to St. Ann's, where our duty called us. He replied, "Brother Burchell, it is your duty to go; you must do your duty; but if brother Cantlow can remain, I should like it, I should like a brother to be with me." Here you see him in death, what he was in life; he would never neglect duty.

Death has thus intruded into our small Missionary family in this part of the island. We have been a happy and united family; we have generally consulted each other in our concerns; in most cases of church discipline and in every instance where we have attempted to extend the Redeemer's cause. We have had very hard work, but we have enjoyed peace among ourselves. The addition of brother Knibb to our number we felt to be an addition to our comfort. He is a brother of a kindred spirit and we hailed him among us: since he was been with us we have been increasingly happy and united; we have felt a common interest in each other and in each other's station, and in all public concerns we have met and prayed and consulted together. We gladly wel-

comed brother Cantlow to our shores and to our union, and rejoiced on the arrival of so friendly and devoted a brother, little expecting our happiness was so soon to be interrupted. Our first social quarterly Missionary meeting was held at Montego Bay, Feb. 2, 3, and 4, when on the evening of the last day our dear brother Mann finished his addresses in that chapel.

As it cannot be doubted but poor brother Mann has fallen a victim to his immense exertions, I do sincerely trust you will not allow other lives to be sacrificed by the least unnecessary delay. In my former letters I have repeatedly told you what must be the consequences of too long delay; though I little expected brother Mann would have been the first. If you could come and see, or if some of our Committee had but to go through our labours for three months, our appeal would never again remain so long unnoticed. Had brother Cantlow been sent forthwith after the Missionary meetings, it is very likely, (humanly speaking) brother Mann would have been still with us. But the weight of a straw placed upon

a camel's back beyond what he is capable of bearing will press him down.

Another letter, signed by all the three brethren in that district, reiterates this earnest petition: and, from the statement annexed, our readers will judge for themselves whether it ought not to prevail.

We do most earnestly entreat you to lose no time in sending us at least two brethren to supply the vacant stations. We urge this upon you, because we are really incompetent to the discharge of our duty, and from the firm belief we have that our dear brother has fallen a sacrifice to his zeal. We cannot help the crowds who flock to hear us, nor the outpouring of the Spirit manifested in this part of the island. We hope that to you it will be a source of joy, and that your gratitude will be evinced by a speedy supply of the help we need.

The following are the lists of our stations, and more could be obtained, could we possibly supply them.

		Members.	Inquirers.
Montego Bay .....		1216	3348
Shepherd's Hall.....	16 miles from Montego Bay ..		1014
Putney .....	19 Do. ....		916
Crooked Spring (or Salter's Hill) 10	Do. ....	642	1224
Dyce's Mount.....	13 Do. ....	....	....
Falmouth.....		617	2847
Stewart's Town .....	18 miles from Falmouth.....	57	716
Rio Bueno .....	16 Do. ....	71	780
Oxford and Cambridge .....	7 and 9 Do. ....	....	....
Savanna-la-Mar .....		62	394
Fuller's Field (or Ridseland) 10 miles from Do. ....		90	184
Total 14,108		2685	11423

## SPANISH TOWN.

Extract of a Letter from Mr. Philipppo, dated Dec. 30, 1829:—

I was exceedingly gratified with your account of the apostolic spirit that was displayed at the last anniversary of our society. I cannot help regarding it as a new era in the history of our mission, and as a manifest token of God's approval and determination to bless the plans that have recently been adopted for the promotion of revivals of religion throughout the churches. As Missionaries, we must hail this evidence of the outpouring of the Spirit on our directors, as a most auspicious sign of the times. Let once a spirit of ardent and persevering prayer be universally diffused among the families that call upon the Lord, and it will be the surest indication of the speedy fulfilment of the prophecies, which refer to the universal empire of the Redeemer. As

another animating motive to the performance of that duty, I have to inform you that the sacred leaven is still operating on the great mass of the people by whom we are here surrounded. A few Sabbaths ago I had the pleasure to conduct the introductory service to a baptism of, I believe, 60 persons at Old Harbour, by my Missionary brother Mr. Taylor, and last Sabbath, assisted at the water-side by our newly arrived friend and fellow-labourer, Mr. Nichols, I baptized 129 at Spanish Town within the short space of forty minutes. The scene was not less solemn and interesting than at any former time, and it is my earnest hope that it may not exert a less beneficial influence. Mr. Nichols was engaged for me the after parts of the day, and on the Monday evening following, and I have every reason to believe that both himself, his amiable partner, and others were highly interested with what they heard and witnessed. On Christmas morning we had a very



interesting prayer meeting, and on the afternoon, after a public recitation of the chapters and hymns they had committed to memory, our school children were rewarded by

Mr. and Mrs. Nichols, Mrs. Phillippo, and myself. All things with us connected with our work continue interesting, and warrant increasing expectations of success.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES	Rev. G. Bruckner	Serampore	Nov. 27, 1829.
	Ditto	Do.	Jan. 11, 1830.
	George Pearce	Calcutta	Dec. 10, 1829.
	William Robinson	Do.	Dec. 29, 1829.
	William Yates	Do.	Dec. 28, 1829.
	Messrs. Alexander and Co.	Do.	Dec. 23, 1829.
WEST INDIES	Messrs. Burchell, Knibb, and Cantlow	Montego Bay	March, 2, 1830.
	Rev. Thomas Burchell	Do.	March 6 & 8, 1830.
	Edward Baylis	Port Maria	March 2, 1830.
	Sam. Nichols	Kingston	March 12, 1830.
	James Coultart	Do. (2 Lrs.)	March 15, 1830.
	Joseph Burton	Do.	March 15, 1830.
	James Phillippo	Spanish Town	March 15, 1830.
	William Knibb	Savanna la Mar	March 5, 1830.
	James Flood	Annatto Bay	March 9, 1830.

## HOME PROCEEDINGS.

### DEPARTURE OF A MISSIONARY.

After spending a few days in town, our esteemed brother Daniel, with Mrs. D. and their family, consisting of three daughters, embarked at Gravesend, on Saturday, May 1, on board the Africa, Skelton, bound direct to Colombo, with government stores. As the wind has since been favourable, we trust our dear friends are now considerably advanced in their voyage, and we feel assured they have been attended by the prayers of many who esteem them highly in love for their work's sake.

### MONMOUTHSHIRE.

May 11th and 12th, a Missionary Meeting was held at the Baptist Chapel at Caerleon in the county of Monmouth.

Tuesday evening the 11th, at half-past six, public service commenced. Brother E. Jones, Castletown, read the Scriptures and prayed; brother J. Edwards, Nantyglo, preached in Welsh from Isa. xlix. 8, 9; and brother B. Price, Newtown, in English, from Rev. xi. 15.

Wednesday morning at nine, the ministers held a conference in the vestry, with a view

to stimulate each other to greater activity in the Missionary cause, and to form, it is hoped, a more efficient method of promoting this valuable object. At half-past ten, brother D. Saunders, Merthyr, introduced divine worship; brother C. Evans, preached in Welsh from Luke xv. 8; and brother W. Jones, Cardiff, in English, from Isa. lv. 13.

At three o'clock a public meeting was held, when brother D. Phillips, Minister of the place, was called to the chair. The following resolutions were moved and carried unanimously, accompanied with appropriate addresses by different ministers.

#### Resolved,

1. That this meeting, impressed with the infinite importance of disseminating the knowledge of Christianity, deem it expedient that a society be now formed comprising the Baptist churches in this county, in aid of the foreign missions conducted by the Baptist denomination.

2. That J. Jenkins, Esq. Caerleon, be requested to accept the office of Treasurer, and Mr. D. Phillips, that of Secretary to the Society.

3. That the plan to collect for the mission recently adopted in some districts of this county, be acted upon next year by the churches constituting this society.

4. That this meeting view with peculiar pleasure the flourishing state of the schools supported by the Baptist Missionary Society in India. And that the ladies of this county are requested to accept the warmest thanks of this meeting for establishing a school for the education of female children, called the Monmouthshire school.

5. That this meeting contemplate with grateful sentiments, the order in council for



the abolition of Suttees, issued by his excellency Lord W. Bentinck, Governor General of India.

At half-past six in the evening, the congregation assembled again for divine worship; brother T. Winter, Bristol, began by reading and prayer; brother M. Thomas, Abergavenny, preached in English from John xvii. 3; and brother F. Hiley, Llanwenarth in Welsh, from Mal. i. 11.

It is confidently hoped that the services, and the arrangements made at this meeting

may prove the means of rendering a more regular and efficient aid to the cause of missions by the different churches in this county than has hitherto been afforded; and we would take the liberty with the utmost affection and deference, of suggesting to the ministers and churches in the other counties of the principality the propriety of adopting a similar plan. *Be not weary, brethren, in well doing, for in due time ye shall reap if ye faint not.*

*Contributions received on account of the Baptist Missionary Society, from April 20, to May 20, 1830, not including individual Subscriptions.*

£. s. d.	£. s. d.
Legacy of Mrs. Eliz. Wilson, late of Denmark Hill, by Edward Kemble, Esq. (duty paid) .....	50 0 0
Waltham Abbey, by Rev. James Hargreaves .....	3 11 0
Oxfordshire Auxiliary: Bourton Juvenile Society .....	2 0 0
Hammersmith, by Mr. Mundy .....	8 16 7
Kent Auxiliary, on account, by Rev. W. Groser .....	65 0 0
Goswell-street Auxiliary, by Mr. Green .....	20 14 0
Beaulieu, by Rev. J. B. Burt .....	7 7 6
Totteridge, Friends at Rev. Mr. Davies's .....	4 14 2
Hitchin, Auxiliary Society (and Subscription 10s. 6d.) .....	17 2 6
North Devon Auxiliary, by Mr. Veysey .....	14 10 6
Exeter, by Mr. Moxey .....	6 0 0
Manchester, York-street Sunday schs. by Mr. Culverwell (for schools) ....	6 6 0
Cardiff, by Mr. Hopkins .....	11 12 9
Rochdale, by Mr. H. Kelsall .....	14 8 0
Kington, by Rev. S. Blackmore .....	10 0 0
Haworth, by Rev. M. Oddy .....	14 10 0
North of England Auxiliary, by Rev. R. Pengilly, on account of Collections at Lancaster, &c. ....	35 0 0
South Wales, Western Quarterly Meeting, by Mr. Thomas .....	20 12 0
Trowbridge, by Mr. Wearing .....	20 8 0
Boxmoor, Collection, Missionary Association, &c. ....	12 18 2
Lincoln, by Rev. J. Craps .....	2 8 0
Lyngington, by Rev. J. Millard .....	21 16 7
Helston, (2d Church) by Rev. Mr. Read .....	8 10 6
Dublin, York-street Missionary Soc. ....	10 0 0
Bewdley, by Rev. George Brookes .....	3 10 0
North East Cambridgeshire Auxiliary, by Mr. Smith .....	44 9 5
Dunstable, by Rev. D. Gould .....	8 15 6
Norwich, &c. Sundries, by Rev. J. Kinghorn .....	7 1 0
Harpole, Collected at Prayer Meeting .....	3 0 0
Portsmouth, Portsea, &c. Auxiliary, on account, by Mr. B. H. Hinton .....	50 0 0
Collected by Miss Peake .....	0 18 3
Shrewsbury, Aux. Soc. by Rev. M. Kent .....	10 0 0
Fakenham, by Mr. R. Lynn .....	2 5 0
Perthshire, Missionary Society, by Rev. John Newland .....	20 0 0
Ilford, by Rev. J. Smith .....	21 0 6
Kettering, by Mr. J. C. Gotch .....	22 11 0
Leeds and Horsforth, by Rev. James Acworth .....	19 16 3
Suffolk, Independent Association, by S. Ray, Esq. ....	11 13 8
Bucks Association, by Rev. P. Tyler .....	33 0 3
Western District, by Rev. R. Horsey: Bradninch .....	5 2 6
Crewkerne .....	3 10 0
Chard .....	1 1 0
Honiton .....	1 0 0
Hatch .....	7 4 7
Isle Abbots .....	2 14 6
Montacute .....	8 0 4
Taunton .....	21 15 7
Uffculm .....	2 10 0
Wellington .....	2 1 0
Watchet .....	2 0 0
Yeovil .....	9 16 7
	66 16 1

**DONATIONS.**

Thomas Key, Esq. Water Fulford ....	100 0 0
Juvenis, by the Secretary .....	30 0 0
Friend at Devizes, by Ditto .....	20 0 0
"An old Right Hand," by Mr. Burls ..	1 0 0
R. S. T., Brighton .....	1 1 0
Mr. John Branch, Eye .....	1 0 0
Friend at Mr. Upton's, by Rev. E. Daniel .....	0 10 0

**WEST INDIA FUND.**

Thomas Key, Esq. Water Fulford ....	50 0 0
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**WIDOW AND ORPHANS' FUND.**

Rev. Eustace Carey (amount of his share of the sum raised for this object, by the labours of the Calcutta brethren) .....	200 0 0
Half-profits on Mrs. Judson's Memoirs (2d edition) .....	26 8 6

**TO CORRESPONDENTS.**

Our esteemed Correspondent at Bewdley is informed, that Dr. Newman succeeds the late Rev. Timothy Thomas, in the office about which he inquires. His letter has been handed to the proper quarter, for the further information he solicits.

We are not sure that we quite understand the wishes of our Friend who writes from Gloucester. There can be no objection, of course, to the arrangement he appears to wish, provided all the parties concerned concur in it.

The Editor will be happy to receive the account from Shrewsbury.

A parcel, containing articles for the Native Schools in India, has been received from a Lady, by Rev. C. Birt; also eleven volumes of the Evangelical Magazine, from Miss Robinson, Cockermouth; and various Pamphlets, from R. Wigney, Esq. Brighton.